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THE

NATURE AND TENDENCY

—OF—

Modern Spiritualism.

BY ELD. J. H. WAGGONER.

"They are the spirits of devils, working miracles." Rev. 16:14.

FOURTH EDITION.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.:
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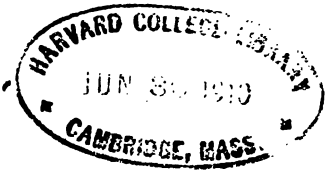

Prof. G. L. Kittredge,
Cambridge

PREFACE.

WHILE the library of Spiritualist publications, already large, is fast increasing, it is by no means surprising that books should be written against Spiritualism. Several have been presented to the public; some professing to expose it as a humbug—an illusion; others endeavoring to explain it on natural principles, as originating in magnetism, *od force*, &c. These works, in the main, give evidence of learning, and a knowledge of science and philosophy. Had we any idea that this is the proper method of meeting the issue, we should not think it necessary to add to the list. But we have thought from the beginning of the work of Spiritualism, that it was Satanic in its nature and origin, and immoral in its tendency; and that the word of God presented the only antidote to its seductions.

This work lays no claim to literary merit, or to philosophic or scientific research. Our course has not been in that direction. Our aim has not been to gratify a taste for such reading, but rather to make our pages *useful*. Nor have we aimed to please any particular class, but rather to fulfill the requirement to speak the truth in faithfulness, whether men will hear or whether they will forbear. We have written especially for the benefit of those who fear God, and tremble at his word.

While we believe that in these pages is contained the only true solution of these mysterious phenomena, we would remind the readers that an intellectual conviction, or mere belief of the truth, will not shield them from the power of these deceptions. Nothing short of humble *obedience* to the truth, walking in the Spirit of God, will shield from the spirit of error. "If any man have not the Spirit of Christ, he is none of his." Though he may be convinced of the truth, yet if the spirit of error reigns in his heart, the coming conflict will surely find him arrayed "against the Lamb and his army."

That you, dear reader, may be sanctified through the truth, and hid in the sure refuge in the time of trouble, is the prayer of the writer. J. H. W.

Burlington, Mich.

PREFACE TO THE THIRD EDITION.

In this edition we have added two entire chapters, to wit., one on the *Dangers of Mediumship*, and one on *Opposition to Marriage*, or, *Free Lovism.*

All of the quotations are put in a condensed form, so that while there are but 32 pages in number more than in the former edition, there are about 50 more of reading matter.

The same general design has been carried out, only adapting it to the more advanced state of the Spiritualistic theory.

The points stated are proved by full quotations from the most authentic spiritualistic sources and the credits given; and that they are fully proved we are willing to leave with the candid reader.

Our quotations are so full, on so many different points, that we have no hesitation in offering this as the most complete view of "Spiritualism as it is" that has ever been published.

The preparation of this work has involved the reading of many of the standard works of Spiritualism, and in regard to their literature, we have always found it to be low in the scale. Were we to classify their writings it would be as follows: 1st. Sentimental and puerile. 2d. Blasphemous. 3d. Disgusting. Specimens may be found, but by no means the worst, in our quotations. We think it very safe to say, that so many books on any other subject, or from any other source, cannot be found, so destitute of thought and reasoning, so full of senseless platitudes, as the Spiritualist libraries.

The reading of their works has greatly strengthened our convictions of the Satanic origin and dangerous tendency of their teachings. The "sure word of prophecy" is fast fulfilling. The "great day of the Lord" is hastening; God's wrath will soon be poured out on the workers of iniquity.

May we find a refuge in Jesus in that day.

AUTHOR.

CONTENTS.

CHAPTER ONE.

MANNER AND LOCALITY OF ITS RISE—ANCIENT AND MODERN SORCERY—THE EXISTENCE OF EVIL, . . . pp. 7–27.

CHAPTER TWO.

DIVINE WARNINGS AGAINST SATANIC WORKINGS—DEPARTING FROM THE FAITH—SEDUCING SPIRITS, . pp. 28–34.

CHAPTER THREE.

DOCTRINES OF DEVILS—THEY DENY THE BIBLE—GOD—JESUS CHRIST, IN PERSON AND OFFICE—HIS COMING—AND THE RESURRECTION, ... pp. 34–62.

CHAPTER FOUR.

THEY DESTROY ALL DISTINCTIONS OF RIGHT AND WRONG—THEY DENY LAW—ACCOUNTABILITY—PUNISHMENT FOR SIN, ... pp. 62–75.

CHAPTER FIVE.

THEIR TENDENCY IS TO ATHEISM AND IMMORALITY, pp. 76–84.

CHAPTER SIX.

THE SPIRITS CANNOT BE IDENTIFIED, . . . pp. 85–97.

CHAPTER SEVEN.

THEY ARE NOT THE SPIRITS OF THE DEAD—THEY ARE THE SPIRITS OF DEVILS, ... pp. 98–122.

CHAPTER EIGHT.

DANGERS OF MEDIUMSHIP—SPIRIT CONTROL—EVIL PROPENSITIES—GRATIFICATION THROUGH MEDIUMS—CONSEQUENT CRIMES, ... pp. 122–137.

CHAPTER NINE.

THEY OPPOSE MARRIAGE, ... pp. 136–153.

CHAPTER TEN.

THE RELIGION OF REASON—BABYLON BECOMES THE HABITATION OF DEVILS—THE KINGS OF THE EARTH DECEIVED—CONSUMMATION—CONCLUSION, . . . pp. 153–176

MODERN SPIRITUALISM.

Chapter One.

The Manner and Locality of its Rise—Ancient and Modern Sorcery—The Existence of Evil.

The subject of "Modern Spiritualism" has, in a measure, ceased to be a novelty; for, though it is an infant in years, in the few years of its existence it has grown to such an extent that very few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed, and by which it is sustained. The following testimony from a writer in the *Spiritual Clarion*, in an article entitled "The Millennium of Spiritualism," is faithful in regard to the manner of its rise, and is also interesting as showing the feelings of its devotees. He says,

"This revelation has been with a power, a might, that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foretokening, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

The phenomena of Spiritualism present the characteristics of *power* and *intelligence*, beyond the control of both the medium and the spectator. Of this fact, says Judge Edmonds:—

"It forecloses every objection urged against it. If it is supposed to be by the toes on the floor, it is transferred to the table; if supposed to be done by machinery, it is done high up on the wall, or on a railroad train in motion; if supposed to be deception in the dark, it is done in broad light; if supposed to be delusion, it comes to so many different persons, and is perceptible even to animals; if supposed to be collusion, it is done in so many different places that collusion is out of the question; if supposed to be ventriloquism, it is done without a sound; if supposed to be our mind, it is done against our will. Thus every supposable explanation is met and answered by itself and its manifestations.

"It speaks many languages; it answers mental questions; it tells things unknown to the medium; it foretells things to happen; it identifies individuals; it comes and goes at its pleasure and not at ours; it indulges in untruth and contradictions, and this against the will of the medium; it tells things not in the mind of any one present; it displays a will and purpose of its own, just as the human mind does; it comes everywhere and in all parts of the world with the same characteristics; it takes pains and contrives means to obviate objections to it; and, finally, it shows the phenomena of moving inanimate matter without mortal contact, and displaying intelligence."

Volumes of reliable testimony and well-authenticated facts might be presented in harmony with the foregoing statements, but they are so well known that it is quite unnecessary; and the various theories designed to prove it an illusion, are fast being abandoned. These theories we shall not stop to review, but shall endeavor to give the true theory: that which is sustained by truth itself—the word of God.

In giving a Bible view of Spiritualism it is our object to point out its nature and origin; but as

it stands connected with the fulfillment of prophecy, it will be necessary briefly to notice the time and place of its rise, in order to perfectly identify it.

In the prophecies, kingdoms or governments are symbolized by beasts. The four universal governments which have existed since the days of Nebuchadnezzar, namely, Babylon, Medo-Persia, Greece, and Rome, were represented in Dan. 7 by a lion, a bear, a leopard, and a dreadful and terrible beast. Compare chapters 2 and 7, and notice particularly chap. 2 : 38–40 ; 5 : 28, 31 ; 8 : 20, 21 ; Luke 2 : 1. In Rev. 13 : 1–8, is given the description of a beast having the characteristics of all the beasts of Dan. 7, showing clearly that it occupies the same dominion as the four monarchies of Daniel's vision, and is the last form of the Roman Empire, under papal rule, commencing A. D. 538 ; the forty and two months, or time, times, and a half, of its power extending to the captivity of the pope by the French, in 1798.

"Another beast" is described in Rev. 13 : 11–17 as "coming up" at the time that the first went into captivity, which we think is a symbol of the United States of America. To those who wish to examine this scripture we offer the following suggestions :

1. It is *another beast* in distinction from the papal beast, and therefore it is neither the papal power nor any part of it.

2. It comes up "out of the earth ;" this shows its locality to be separate from that of the former or papal beast, which is represented as rising "out of the sea."

3. It has two horns like a lamb, in contrast with the horns of the first beast, which have crowns on them.

4. It speaks like a dragon. It is hypocritical, its practice being inconsistent with its profession. By referring to Dan. 7 : 8, we find that the Roman Catholic church is symbolized by the little horn diverse from the others: hence an ecclesiastical power is symbolized by a horn. And we consider that the two horns are the civil and ecclesiastical powers of this nation. That hypocrisy has characterized both these powers from the very rise of this nation to the present time, we prove thus:

a. When the Puritans came to this country to avoid the persecution of the old world, their professed intention was to found a government without a king, and a church without a pope, or earthly head, and thus insure civil and religious liberty to all; but their acts were inconsistent with this profession, many of their laws being arbitrary and tyrannical; insomuch that they bitterly persecuted the Quakers and the Baptists. The State of Maryland also enacted laws against the Catholics.

b. While the government is professedly based on the principles set forth in the Declaration of Independence, which recognizes the equality of all mankind, and their right by creation to life, liberty, and the pursuit of happiness, it has enslaved millions, depriving them of all these unalienable rights, and placing their very lives in the hands of their owners; and this without any higher authority than their own selfishness, and against the dictates of humanity and of God's word.

c. While it professes to grant perfect freedom in regard to religion, it virtually sustains, by recognizing, the observance of the first day of the week, and will not sustain the observance of the seventh day, which God has sanctified, and commanded us to keep, nor will it vindicate the rights of those who keep the fourth commandment of the decalogue. Thus the stringent Sunday laws of Pennsylvania have been maintained as being constitutional.

d. While the churches of this land profess the most enlarged benevolence and the purest Christianity, as bodies they have become accessories to the sin of slaveholding by fellowshiping it, and apologizing for it before the world; and this to such an extent that Dr. Barnes' saying has become a proverb, that the American churches are the bulwarks of American slavery, and that there is no power out of the church that could sustain it one hour if it was not sustained in the church.

These points are sufficient to show the perfect fulfillment of this part of the prophecy.

5. He exercises all the power of the first beast. This cannot mean that its jurisdiction extends over the same dominion, for they exist cotemporaneously. The two-horned beast works before, or in the sight of, the first beast, and causes the earth and them that dwell therein to worship the first beast. It must therefore signify that the power exercised by the two is the same in kind.

6. He doeth great wonders, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Miracles are of two kinds—true and false. As there are false christs, true and false prophets, and true and false apostles, so there are true

and false miracles: those wrought to attest and spread the truth, and those also to deceive and to overthrow the truth: lying wonders. We notice that it does not deceive by professing the power to work wonders, but by those miracles *which it had power to do*. It works miracles to deceive: the result is shown in the next specification.

7. It induces them that dwell on the earth to make an image to the first beast. Mark in this the evidence of its being a republican government: the action of the people is sought in the erection of this image.

8. This image is not one erected *by* the papal power, but it is an image or likeness *of* that power, erected by another power in another locality. A superficial view of this prophecy has led many writers to err on this point: supposing it might be fulfilled by the Catholic church making an image for its own worship: but this does not meet the demands of this scripture.

9. He causes all classes, great and small, rich and *poor*, free and bond, to worship the first beast by *receiving* his mark, &c. It not only presents the characteristics of a democratic government, but has bondmen in its dominion also, thus maintaining its diverse features in *liberty and slavery*.

Although we do not claim the complete fulfillment of this prophecy as regards the image, believing that to be dependent on a more full development of the lying miracles, we do claim that in all other respects it is most clearly fulfilled in the United States: that in that point also it can be fulfilled only in a government like ours; and that several of these points are not met in any

other theory or view that we have ever seen founded on this prophecy.

In this view we see no possible ground of objection, unless a question may arise as to the persecution induced by these false miracles, that is, by Spiritualism, inasmuch as it is tolerant in profession, and, instead of curtailing the privileges of any, it goes to the opposite extreme, and offers to all freedom from restraint. But none, we apprehend, will raise this question who examine this subject with care, or who have any just idea of the present and future work of Spiritualism. We remark,

1. If Spiritualism be a deception of Satan, we cannot expect that he will introduce it by announcing his real intention.

2. Spiritualists talk of peace and oppose war, but the final object of the deception is to gather the nations to the battle of the great day. See Rev. 16. 14.

3. Spiritualism loves popularity, but hates the Bible and its institutions; therefore it may well be expected to favor Sunday-keeping, and oppose the keeping of the Sabbath in obedience to God's commandment.

4. It is true that Spiritualists denounce all law, and offer freedom from restraint; but the natural tendency of this is to subvert government and to introduce a state of anarchy which is certain to cause a disregard of all rights. Human nature without government has never protected any people, and we cannot hope for justice from those who, unrestrained, oppose God and his word. Instead of militating against our view of this prophecy, this question strengthens it by pointing us forward to the time when all law and all rights

will be trampled under foot, and the servant of God left to the mercy of a lawless mob influenced by the worst passions that demons can arouse. And no one who reads the proofs offered in this book can say that the picture is overdrawn or the danger magnified.

By reference to Rev. 14: 6–15, it will be seen that three messages, embracing a commandment, an annunciation, and a warning, are given immediately preceding the coming of the Son of Man to reap the harvest of the earth. These messages, of course, are designed to prepare God's people for that great event. The last message, the warning, is based upon the facts brought to view in chapter 13, respecting the worship of the beast and his image. This clearly shows that these miracles are wrought and the worship of the image enforced in the last days, just previous to the coming of Christ; and as the messages of the angels of Rev. 14 are designed to prepare the people of God "to stand in the battle in the day of the Lord," which day and battle are soon to come, so these miracles are wrought during the time of the proclamation of the warning, to deceive the world and to turn away their minds from the truth. This, then, is clearly a work of the last days.

If the wonders of Spiritualism can be shown to be identical with the wonders of this prophecy, it will at once attest the truth of our application of the symbol of the two-horned beast of Rev. 13 to the United States, as it was in this country that Spiritualism took its rise; and also that we are now in the last days, near the close of this dispensation, and the awful scenes of the Judgment.

As an effort has been made to give the expres-

sion, "the last days," a latitude of meaning that is evidently not designed in the Scriptures, and as we must carefully examine some texts especially referring to the last days, we will notice here, that in all the New-Testament writings it refers to the days immediately preceding the coming of Christ and the close of this dispensation, except a quotation in Acts 2, from the Old Testament, where it doubtless includes the whole gospel age. The following points of proof will sustain this position:

1. The *last day* is when Christ comes. For proof, see 1 Thess. 4, 14–17, where it is declared explicitly that the righteous dead will be raised at the coming of Christ. Also compare Matt. 24: 30, 31, with 1 Cor. 15:51–54. In John 6:39, 40, 44, and 54, the Saviour declares that those to whom he gives eternal life he will *raise up at the last day.* Thus it is "at the last day" that Christ comes, the trumpet sounds, the righteous dead are raised incorruptible, and the living changed from mortality to immortality.

2. The *last days* comprehend more than the *last day,* but must necessarily stand in immediate connection with it, and also embrace it. As the last days can have no successors, so no days can possibly intervene between the last days and the last day. Concerning the last days, notice the following: In Matt. 24:11–14, it is shown that, 1. False christs and false prophets shall arise. 2. Iniquity shall abound, and the love of many shall wax cold. 3. The gospel shall be preached in all the world for a witness to all nations. 4. Then shall the end come. The same facts are set forth in IITim. 3, which is a prophecy respecting the last days. It says, 1. The last

days shall be perilous. 2. Men shall have a form of godliness and deny the power thereof. 3. The truth shall be resisted as it was in the days of Moses, which brings to view the false prophets, as will be shown by an examination of the text. 4. The godly shall suffer persecution, which recognizes the endurance unto the end, as in Matt. 24:13. Thus the prophecy of Paul in IITim. 3, is located near the coming of the Lord, and is parallel with Rev. 13:12–17. We propose to examine verse 8, which brings to our consideration

ANCIENT AND MODERN SORCERY.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." *So* denotes *in like manner*. In the last days, near the coming of Christ, the truth will be resisted by certain ones after the manner that Moses was withstood by his opponents. It will be impossible for us to recognize the fulfillment of this prophecy unless we understand the manner in which it will be fulfilled. This is given in the Scripture account of the mission of Moses.

When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward for fear they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Ex. 4:1. The Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand into his bosom, and when he took it out it was leprous, white as

snow; and when he put it into his bosom again and took it out, it was restored. The Lord also told him that if they would not believe these signs that he should take water and pour it on the ground and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

When Moses presented himself before Pharaoh and gave the word of the Lord, Pharaoh answered, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2. Then Moses and Aaron were directed to show these signs before the king; Aaron cast down the rod, and it became a serpent. Then Pharaoh called the wise men, the *sorcerers* of Egypt, and they did so with their *enchantments:* they cast down their rods, and they also became serpents. Chap. 7:10–12. Thus was Pharaoh confirmed in his rebellion against God.

Then Aaron was directed to take his rod and smite the waters; and he did so, and the waters were turned to blood. And the *magicians* did so with their *enchantments;* and so Pharaoh's heart was hardened. Verses 20–22.

Next Aaron was commanded to stretch his rod over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And he did so. The *magicians* also by their *enchantments* caused frogs to come up. Chap. 8:5–7.

Again Aaron stretched out his hand with his rod, and smote the dust of the earth, and the dust became lice, and they were upon man and upon beast. And the *magicians* did so with their *enchantments* to bring forth lice, *but they could not.*

After this, the Lord directed Moses and Aaron to show six more signs, none of which were imitated by the magicians. Of these signs and plagues, ten in all, the seventh was a boil or blain upon man and beast, and the magicians could not stand before them, for it was upon them also.

The question is now to be considered, By what power were these wonders wrought? We contend that these signs were wrought by the direct power of God, and not by any power possessed by Moses or Aaron. For this belief we have several reasons.

1. They were first given to Moses to satisfy his mind when he feared the people would not believe his word.

2. He evidently did not expect that the rod would become a serpent, for he was afraid of it, and fled from before it.

3. The Lord said, "'I will multiply my signs and my wonders in the land of Egypt." Ex. 7:3.

4. The magicians confessed, when their enchantments failed, that the finger of God was in it.

5. Each successive sign was given under the immediate direction of the Lord.

6. The whole was completed by the plague of the destruction of the first-born, a sign in which Moses and Aaron had no agency.

Other considerations, such as the nature of the plagues, darkness over the land, &c., clearly show that no human power controlled these signs. Neither were they illusions or deceptions, by which the people were made to suppose that they saw what they did not see in reality; for they could scarcely be mistaken in regard to the boils or blains upon their own persons, the flies and locusts, or the darkness over the land. The

only conclusion that it is possible to arrive at, is that these miracles were wrought by the direct power of the Lord.

We have been thus particular, not because we supposed that any would deny the position assumed, but there is another question involved, which is this: Did the wise men of Egypt possess any more power than Moses and Aaron? We contend that they did not in themselves possess any power to cause their rods to become serpents, nor to turn the water to blood. Neither did their rods become serpents by the same power that Aaron's did; for first, they stood in opposition to Moses; and as Aaron's rod was changed by the power of God, he could not consistently oppose his own power by working also through the magicians. Second, the Scriptures say that they were *sorcerers*, and worked with their *enchantments;* and such are condemned in both Testaments, and declared to be an abomination to the Lord. The only conclusion at which we can arrive is, that the magicians performed these wonders by the power of Satan.

Against this position it is objected that there is no such being; and it is further urged that he cannot exist, as it would be inconsistent with the wisdom and benevolence of God to create a devil and give him such power. To this we agree; we have no idea that God ever created a devil. As it has become very common to deny the existence of such a being, we will notice

THE EXISTENCE OF EVIL.

We take the question in this form because it is more comprehensive, and will apply to evil of every kind and degree. Dr. Hare said:—

"But I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency; and that were a devil created by God, the Creator would be answerable for all the acts of the being so created. Evidently, the devil could be nothing else but what omnipotence should make him, and could do nothing but what prescience would foresee. The acts of the devil would therefore be indirectly those of his Maker."—*Spiritualism Scientifically Demonstrated, page* 31.

In another place, he said:—

"No evil can endure, which any being has both the power and desire to remove.

"If God be both omnipotent and omniscient, he can, of course, make his creatures exactly to suit his will and fancy, and foresee how they will fulfill the end for which they are created. . . .

"Is it not more consistent with divine goodness to infer that we are placed in this life for progressive improvement, and that there is no evil which can be avoided consistently with his enormous, though not unlimited, power?"—*Id., page* 20.

Epicurus, the pagan philosopher, put forth the same objection in the following propositions:—"Either God wills to remove evils and cannot, or he can and will not; or he neither will nor can; or he both can and will." After showing that the last position is the only one consistent with God, he inquired, "Then whence are evils? and why does he not remove them?"

Our answer to all is, "He both can and will." And to arrive at this conclusion we need not query in doubt with Epicurus, nor make God accountable for evil, or limit his power, as Dr. Hare has done. Spiritualism boasts of wise adherents, but in talking of this and kindred subjects, they have illustrated the scripture, that the wisdom of the world is foolishness. A degree of evil exists, and we hold that it is no more inconsistent for God to permit a strong being to sin than a weak

one, if both have faculties to discern good and evil—to distinguish right from wrong. The Saviour called the devil a murderer and a liar, and we know that murderers and liars do exist. Here is surely an approximation to the devil in character. Paul enumerates "the works of the flesh" in Gal. 5, which are certainly manifested in the world; and if all of these were developed in one person, though it would not make *the devil* of him, he would be bad enough to bear such a name. Murder and adultery are amongst these works, the existence of which no one can doubt. We will parody Dr. Hare's remarks, and apply them to these as follows:—

"But I conceive that the existence of murderers and adulterers is irreconcilable with all goodness and omnipotency; and that were murderers and adulterers created by God, the Creator would be answerable for all the acts of the beings so created. Evidently, murderers and adulterers could be nothing else but what omnipotence should make them, and could do nothing but what prescience would foresee. The acts of murderers and adulterers would therefore be indirectly those of their Maker."

This is the Dr.'s argument in its full strength; shall we therefore conclude that there is no murder and adultery? It is easy to see that with all his show of wisdom he was weak in argument.

The blasphemous conclusion that God is responsible for all sin, necessarily attaches to that argument with only one possible refuge, that is, the limited power of God! To this Dr. Hare resorts as a substitute for human accountability, and the spirits indorse it, for he says:—

"Such an inference coincides with communications recently received from the spirits of departed friends, which it is the object of this publication to promulgate."—*Id., page* 20.

The object and the alternative are now before us. Probation is uniformly denied by Spiritualists; hence man is not responsible for his actions. But all perceive that wrong exists, and responsibility must rest somewhere; if not with man, then with his Maker. Is it not so? Spiritualism answers, Not necessarily; perhaps *he cannot help it;* his power may be limited!

So to avoid the truth of human probation, we have men irresponsible and God either wicked or weak! And this is sanctioned by the spirits, and Dr. Hare has published a book to promulgate it, under their instructions.

As before said, we do not believe that God ever created a devil, or a wicked man. But men exist, with the power and will to do evil. "God made man upright," but he became wicked by his own will and actions; and so of the devil. We hold that the only reasonable view is that of the Scriptures; that God creates intelligences, giving them power and freedom to act, without which they could form no character at all; and holds them accountable for the exercise of that power in the actions performed, and vindicates justice by bringing them to judgment. There are expressions in Eze. 28, which can refer to no other being than the devil, by which we learn that he was created a "covering cherub," perfect and beautiful. But he fell because of pride. When Moses made the sanctuary, he was directed to make cherubim and place them on the mercy-seat over the ark, their wings overshadowing the mercy-seat. Heb. 9:5. The Lord promised to

meet with them "between the two cherubim." Ex. 25 : 22. As all this was a shadow and example of heavenly things, a visible representation of the sanctuary and true tabernacle in Heaven, which the Lord pitched, and not man (Heb. 8, 1–5; see also Eze., chapters 1–10), we here learn the exalted position occupied, and consequently the great power possessed, by a covering cherub. In Eze. 28, the prince of Tyrus is declared to be a man; the king of Tyrus was a covering cherub. This may well be applied to Satan, who is "the prince of this world," and who makes use of wicked earthly powers to accomplish his purposes; he was afterward represented by the Roman power (Rev. 12), as it was then his special instrument of wickedness. He who is wise and strong to do good, will, of course, be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in Heaven possess far more power than men, so if they fall, their power will be greater to do evil, in the same proportion. On this point we think it sufficient to add that the Scriptures affirm that angels have fallen; that there was more than human power exerted through the magicians of Egypt; and Satan is said to work miracles, "with power, and signs, and lying wonders."

Sorcery and witchcraft are the works of the devil. It was by this power that the magicians of Egypt wrought, and Paul affirms that "*so*" the truth will be resisted in the last days. And the existence of the devil is not only denied by some, but his whole work is denied; even those who profess faith in the Bible contend that there is no such thing as witchcraft, and that a belief in its existence is a relic of the superstition of the dark

ages. But God said, "Thou shalt not suffer a witch to live." Ex. 22:18. This proves that witches did exist, or else God commanded them to put to death such as had no being, to suppose which would be absurd. Paul also teaches, in Gal. 5, that witchcraft is one of the works of the flesh as much as envy, hatred, drunkenness, and murder. Thus the fact of its existence is established by both Testaments.

Again in Lev. 19:26, they were forbidden to use enchantments; and verse 31 says, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." And in chap. 20:6, the Lord said he would cut off the soul that turned after wizards, and such as have familiar spirits. Also in verse 27, a wizard and such as had familiar spirits, either men or women, were to be put to death.

According to the definitions of the words witch, wizard, sorcerer, enchanter, &c., which we will give, these various works are closely allied to one another, or are all parts of the same work, differing more in degree than in nature. This, with the fact that they all stand related to Spiritualism, is recognized and acknowledged by Spiritualists themselves. Allen Putnam, a spiritualistic writer says:—

"The doctrine that the oracles, soothsaying, and witchcraft, of past ages were kindred to these manifestations of our day, I, for one, most fully believe."

In a pamphlet written by him, entitled, "Mesmerism, Spiritualism, Witchcraft, and Miracle," he says:—

"As seen by me now, Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to one family, all have a common root, and are developed by the same laws." *Page* 6.

I have testimonies to the same intent from Judge Edmonds, Charles Partridge, Uriah Clark, &c.

Most of these works are named in Deut. 18: 9–12, which reads as follows:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

The following definitions are copied from Webster's Unabridged Dictionary:

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATIONS. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

But Israel did not keep free from these abominations. King Saul consulted a familiar spirit when the Lord rejected him, and would not answer him. It is no uncommon thing in these days for those to seek to familiar or evil spirits, who never ask counsel of the Lord, and who have no reverence for his word. Also Manasseh, who was very wicked, and in whose reign Israel was taken captive by the Assyrians, did "evil in the sight of the Lord, like unto the abominations of the heathen, ... he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. 33 : 2–6.

Writers and speakers on Spiritualism have undertaken to show that this restriction was placed upon the Jews alone, and given in a law especially for them; and that in this dispensation neither Jews nor Gentiles are holden to it. Woodman, in his reply to Dwight, says:—

"So if intercourse with departed spirits was prohibited by the Old Testament, that circumstance would furnish no presumption that it was wrong." *Page* 77.

And Edmonds, replying to Bp. Hopkins, says:—

"It is true that in the law of Moses, there are injunctions against dealing with witches, or those having familiar spirits. But does the Rev. prelate mean that his Christian hearers shall understand that the law is still binding upon us?" *Page* 12.

This is equivalent to a direct declaration by both Woodman and Edmonds that witchcraft and kindred works are not forbidden or wrong at this time. But all efforts to evade the testimony of

the Scriptures on this point are met and disproved by the following facts: (1.) The Lord called them "the abomination of the heathen;" and after naming them, said: "For *all* that do these things are an abomination to the Lord; and because of these *abominations* the Lord doth drive them out from before thee." Deut. 18:12. By this we learn that these things were wrong in all, and not in the Jews alone. (2.) The *abominable* and *sorcerers* are condemned in the New Testament. Rev. 21:8. Sorcery is witchcraft; see Webster. This overthrows the position of the Judge. Again, in Gal. 5:19–21, witchcraft and other abominations are enumerated, and the apostle says that ☞ "They which do such things shall not inherit the kingdom of God." Elymas, the *sorcerer*, a false prophet, withstood the apostles, and tried to turn away others from the faith. This is ever their intent. To him Paul said: "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness." Acts 13:6–11. This language is applicable to all sorcerers, and their co-workers, according to the testimony of the Bible respecting their works. See Acts 8: 5–11; 16:16–18.

The theory that "Whatever is, is right," is a favorite one with Spiritualists; but, traced to its conclusion, it is the merest absurdity. *Right* and *wrong* are relative terms, and when any course of action is morally binding, the opposite is necessarily forbidden. If it is right to love my neighbor, it cannot also be right to hate him; if it is right to regard his life, it cannot be right to kill him. The whole theory is a perversion of terms, obliterating moral distinctions, and is but a flimsy justification of an evil life.

Chapter Two.

Divine Warnings against Satanic Workings— Departing from the Faith— Seducing Spirits.

Isa. 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If the present work of consulting mediums and countenancing their sorceries is not referred to in the above scripture, to what would it apply? or is the scripture without meaning? Only a few years ago this scripture might have appeared almost meaningless. Then the sorrowing friends would anxiously surround the bed of the dying, eager to catch each word, which was often laid up in the heart as a memento of the lost one. Then if the departing had aught to tell, it was listened to with breathless interest, as all were well assured that no future communication could pass between them till the morning of the resurrection should loose the silent tongue. But now, how changed the times! Parents no longer regard death as an enemy, tearing their children from their embrace; but as the best friend, to transplant them as buds of promise, where they can sooner blossom in a happier clime, and mature in richer beauty. The infidel no longer sinks to the sleep of death with a "fearful looking for of Judgment, and fiery indignation which

shall devour the adversaries," but he is led to expect to be released from the sinful surroundings and propensities of the present state, to awake where there is no suffering for sin, and all are progressing toward perfect bliss; thus making the cross of Christ of no effect, and rendering the gospel a nullity. Witness the case of the blasphemer, Thomas Paine, as revealed through *Rev.* C. Hammond, medium, which is in accordance with the general tenor of spiritualistic teachings as we shall hereafter show.

Two questions are asked and answered in Matt. 24. One concerning the destruction of Jerusalem, and one concerning the coming of Christ, and the end of the world. The Saviour points out the long tribulation of the church, principally under the persecution by the papacy, which was to continue more than 1000 years. The full time of papal rule according to Dan. 7:25, and Rev. 12: 6, 14; 13:5, was 1260 years, which commenced in 538 and terminated in 1798. The Saviour said the days should be shortened for the elect's sake. History shows that the days of papal rule were not shortened, as the power continued with the papacy, till the spring of 1798; but the tribulation or persecution did not continue the full term of the days. The persecution was abated by the influence of the Reformation, and entirely ceased before the power of the papacy was taken away. This gave room for the precise fulfillment of the prophecy concerning the signs of our Saviour's second coming. According to Mark 13:24, the first was to take place "*in* those days *after* that tribulation." The sun was darkened in 1780; just 18 years before the end of the days (years); and as the moon cannot give any light when the

sun is darkened, the second sign was also fulfilled at the same time. The falling of the stars occurred 53 years afterward, in 1833.* Says the Saviour, while discoursing of his coming and the end of these days, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

These deceptions are more specifically noticed in the warning given in

1 Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the latter times. Equivalent to the last days. In our brief comparison of the prophecies of Daniel and John, it was shown that the facts concerning the kingdoms of earth prove that we are now in the last days; that the signs of the Saviour's coming have been fulfilled, and that it is now time to look and prepare for that event. As the deliverance of God's people draws near, the truth is resisted as it was in the days of Moses, by sorcerers, enchanters, necromancers, &c., who pretend to reveal secrets, and foretell events, by consulting the dead. This is "an abomination to the Lord." Isaiah says, "If they speak not according to this word, it is because there is no light in them."

Some shall depart from the faith. As no person can depart from a place to which he has

* For evidences on the fulfillment of this scripture, see works entitled, Signs of the Times, and Exposition of Matt. 24, by James White, published at REVIEW OFFICE, Battle Creek, Mich.

never been, so no one can depart from a faith that he had never professedly embraced. Then in the latter times we may expect to find some denying the truths of revelation, which they have before believed and advocated. That this is true of many of the advocates of Spiritualism, every one knows that is at all acquainted with that work. Many of the lecturers, and some of the mediums and editors, were formerly ministers of different denominations, and still prefix the title "*Rev.*" to their names; and some clergymen, still occupying their places in their respective churches, are writing and speaking in favor of the new spiritual theory. But other specifications of the prophecy fix it to a certainty. Many of various classes may renounce the truth, but those referred to in this scripture depart from the faith,

Giving heed to seducing spirits. This brings us to notice the claim continually set up that they are good spirits, doing good, &c. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery is the seducer's strong hold; and this is a characteristic of the teachings of the spirits.

And this is the real secret of the success of Spiritualism. Man is constituted to receive and enjoy the influence of God's Spirit, and by sin his mind is so blinded, and his powers perverted, that it is absolutely necessary for him to receive its aid to guide him through the journey of life. This the Bible offers to him only on condition that he shall be humble, cross-bearing, and self-denying. On the contrary, while Spiritualism professes to supply the same wants, it deludes by

flattery, fills the heart with pride, and grants such a license of life as is congenial to the carnal mind.

In 2 Tim. 3, as already noticed, it is said that men shall be lovers of their own selves, boasters, proud, high-minded. Many Spiritualists love themselves so deeply, and regard themselves as so noble and elevated, that they have lost all love and reverence for the Supreme Being. In their esteem the falsehood of the first great seducer is verified—"Ye shall not surely die. . . . . Ye shall be as gods." (See Gen. 3 : 4, 5.)

That they are seducing, flattering spirits, is also fully proved by their teachings respecting Christ, making their followers to believe themselves to be, not only prophets greater than those whose writings are in the Scriptures, but christs of stronger powers as mediums than Jesus of Nazareth!

It is claimed that they are benevolent and good because they heal diseases. Any reflecting mind will acknowledge that this alone is not sufficient to justify the claim. The argument is no more conclusive than it would be to claim that a physician must be of a benevolent disposition because he cures his patients. His reputation as such, and beyond this his fee or reward, may be the grand motive of his practice. The intent and general course of life must be considered; and so of these spirits. The general tendency of their course and teachings must be ascertained, and these being considered, we shall find that their healing power is exerted only to carry on their deceptions and work of seducing from the path of right. And we inquire, Who brought diseases into the world, and seduced man to a course of action that subjected him to disease? This was the work of

Satan. All diseases are part of the process of decay, and prove man to be subject to death, which is in the power of the devil. Heb. 2 : 14. But Jesus is the lifegiver, John 3 : 16 ; 6 : 40 ; 10 : 10; 1 Cor. 15 : 22 ; 1 John 5 : 11, 12 ; Rom. 2 : 7. When the Saviour healed a woman of disease of long standing, he said Satan had bound her eighteen years. Luke 13 : 16. And if Satan binds the human family in bonds of affliction, it is certainly no great cause of praise to him that he should release his hold of his victims for a season, the better to carry on his deceptions, and bring them under the power of the second death. Would we praise the magnanimity of the ruffian who had bound and maltreated his neighbor, because he had afterward let him go ? We should rather blame him for having ill-treated him. Those who urge such a claim might, with equal show of reason, claim that the devil was benevolent because of the liberal offers he made to the Saviour! Luke 4 : 2–8. The offers were very large, but the intention deprived them of benevolence.

These miracles of healing are often wrought through mediums who deny the Bible, reproach the idea of salvation through Christ, and blaspheme the name of God. Does the Lord, or his ministering angels, work through such ? If Satan works, or ever shall work, in them that perish, and that love not the truth, 2 Thess. 2 : 9, 10, he could scarcely find more fitting subjects than many of the mediums through whom these "tests" and wonderful cures are manifested. Thus their character as "seducing spirits" is clearly proved.

The nature and influence of their teachings is aptly characterized by the apostle in the warning

under consideration, who says that they who give heed to those seducing spirits are also giving heed to

Doctrines of Devils. This brings us to a more full consideration of the doctrines of Spiritualism, as to their origin and tendency. "All Scripture is given by inspiration of God," and whatever is opposed to Scripture is of the adversary, the devil. In giving proof on this point, we shall give the most direct, to wit, their own writings. And if some of them be found to border on blasphemy, they will present still stronger proof of our position. But while we regret the necessity of quoting such irreverent words, even to prove the fulfillment of prophecy, we assure our readers that we do not give the most blasphemous expressions that we have heard spoken, or have read in their publications. The columns of the *Truth Seeker*, published in Angola, Ind., were literally filled with the lowest and most vulgar infidelity. Its name stood in the *Telegraph's* list of "weekly journals devoted to Spiritualism," immediately above the *Crisis*, published in Laporte, Ind., by "Rev. Henry Weller."

Chapter Three.

DOCTRINES OF DEVILS—THEY DENY THE BIBLE—GOD—JESUS CHRIST, IN PERSON AND OFFICE—HIS COMING—AND THE RESURRECTION.

Some suppose there can be nothing irreligious in Spiritualism, as they profess to sustain themselves by the Bible, and as so many ministers are

believers. Whatever their profession may be, it is easy to show that they have fulfilled the scripture—*they have departed from the faith.* Evidence is not wanting to prove this, as we shall now show.

THEY DENY THE BIBLE.

Mr. J. M. Peebles, a *preacher* of Spiritualism in Michigan, lately published a work on this subject, in which he says:—

"The policy of importing our *religion* from Asia, even though booked and labeled, '*Holy*,' is exceedingly questionable."

A. J. Davis says that *nature* is "the true and only Bible."

Dr. Weisse read a lengthy paper before the "investigating class" of New York, to prove that the Bible is a mere transcript of heathen fables, and remarked:—

"If I am wrong in my views of the Bible, I should like to know it, for *the spirits and mediums do not contradict me.*"

Dr. Hare exalts Spiritualism above the Bible, because the former teaches the immortality of the soul, and the latter does not; he says:—

"The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe." *Spir. Sci. Dem., page* 209.

Again he says, page 138:—

"The Bible of the Spiritualist is the book of nature—the only one which by inward and outward evidence can be ascribed to divine authorship."

Deacon John Norton (a spirit), through Mrs. Conant, medium, says:—

"I can assure my friends on earth it is very hard for me to give up believing in the Bible. . . . .

"The Bible is a record of certain things that did take place, and certain things which did not occur. Imagination was quite as busy as to-day, and the writers were as likely to get a dangerous error, for every truth.

"The Christian would say, You must not alter one word of that book. I once believed thus, and I do not blame the people of your day for doing so; for the tide is mighty, and the multitude is being borne that way. A few have stemmed the torrent, and are struggling against wind and water. When a majority of the souls shall perceive the new light [Spiritualism], the tide will flow the other way"[against the Bible].

Of this we have no doubt. We think "the spirits" are laboring for this end.

Says Warren Chase, in a lecture on the "relation of Spiritualism to Christianity:"

"Say what you please, do what you can, your Bibles will get dusty, and the large old volumes will be sold for paper makers to work over into new, clean sheets for mediums to write communications from spirits on, to the living."—*Gist of Spiritualism, p.* 72.

Abraham Langworthy (a spirit who said he was formerly a Baptist) said:—

"I should like to speak with some of the friends I used to know. I don't think I shall do them any harm. If I should happen to say the Bible is not all true, they need not believe it if they do not want to. They will, though, when they come here. My son will think this is dreadful, but I'm going to say it—the Bible is no better than any other book."

Their denial of the Bible direct is not so frequent as their denial of its truths, which, of course, amounts to the same thing. But as they teach that man needs some instruction "from the spheres," they have set up their teachings as a substitute for the Bible. Sometimes they offer to get up more correct versions of the Scriptures, parts of which have at different times been pub-

lished. But these have been abortive attempts to pervert the testimony of the word on points of vital importance, or a mere display of high-sounding, unmeaning words.

Accounts of the greatest acts and events are given in the Bible in plain, simple language. Take the record of creation for an example: "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day." Gen. 1 : 1–5.

Here are facts, the greatness of which the minds of the wisest can never comprehend, expressed in language that a child can understand. The whole history is a model of simplicity. With this, contrast the first verses of a record of creation professedly given by an exalted spirit, under the imposing head of "Disclosures from the Interior." (By request, we give the whole chapter.)

"1. In the beginning God, the Life in God, the Lord in God, the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"2. And God said, Let good be manifest! and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure in-

breathed upon the disclosure, and the disclosure became the universe.

"3. And God called the Disclosing Firmament heaven, and the disclosed creation he called earth.

"4. And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodial, unfolded from the firmament. And the movement thereof in the moving creation was time.

"5. And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space.

"6. These are the generations of creation in the day that Jehovah God created the heaven and the earth; and behold, the creation was one earth, and the dome of disclosure one heaven.

"7. And God said, Let there be light! and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the intelligence was light.

"8. And God said, Let there be heat! and the breathing life thereof descended.

"9. And God said, Let there be movement of moving Energy! and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

"10. And God said, Let there be center given! and from the Divine Procedure descended the arm of strength unto the right, and the arm of strength unto the left; and from the arm of strength at the right proceeded vital electro-motion and communicated polarity; and from the arm of strength at the left proceeded re-attractive, electro-magnetic force, and created the horizontal; and the horizontal became the axis, and the points thereof the poles.

"11. And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vorticle suns, suns of vortices, solariums, vorticle planetariums, planets, floral universes, universal paradises, paradisiacal heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable indi-

viduality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life.

"12. This is the Genesis of Nature;—not uncreated or self-originated, but created;—not the progressive, upgrowing, upheaving, upmentalizing, upspiritualizing, upreaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!"

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of Spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement on the Holy Scriptures!

A correspondent of the Spiritual *Telegraph* calls special attention to the book entitled, "The Healing of the Nations," and says:

"It is not only the 'Book for the millions,' as our worthy friend, Tallmadge, says, but in my estimation it is the 'Book of books,' transcending in merit, in the beauty, purity, loveliness, truthfulness, and grandeur, of its philosophy, the Bible, by more than two thousand years in the time of progress."

Of the truthfulness of its philosophy and tendency of its teachings, we shall speak hereafter.

Woodman, in his reply to Dwight, acknowledges the authenticity of the Bible, but only to be understood in its "spiritual sense under the letter" (which, however, is generally assumed to be *contrary* to the letter), and acknowledges the doctrines of Jesus as recorded in the gospels. But he is careful to state that he speaks for himself alone, while Dr. Hare and others, who directly contradict him, say they speak by authority of, and under instructions from, spirits in the highest spheres. Woodman, also, in his sum-

mary of the faith or theory of Spiritualism, entirely omits any reference to the atonement, or to the divinity of Christ.

THEY DENY GOD.

To destroy all just ideas of God is surely to destroy his worship—to dishonor him. This is Satan's great aim, and the teachings of Spiritualism in this respect fully prove its Satanic origin. In the *Banner of Light*, Feb. 3, 1866, the "controlling spirit," through Mrs. Conant, medium, said:

"It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, or three, but many. . . . The noble forest trees, sun, moon, and stars, all things are Gods to you; for they minister unto the needs of your soul. It is vain to suppose you can all bow down to, and truly serve, one God."

By the same medium, and in the same paper of Dec. 2, 1865, it was said:

"We understand God to be life, simply life; that is everywhere, no more in one place than in another."

Spiritualists talk a great deal about the love and goodness of God, but when we examine their teachings, we find that they all tend to Pantheism or Atheism. Those who are most intimately acquainted with them, having been long connected with them, say that such is their tendency.

Joel Tiffany, a Spiritualist lecturer and publisher, in his "Monthly" of June, 1858, said:

"In an article entitled 'Spiritualism,' published in the December number of the *Monthly*, among other faults and errors, I charged that its influence had tended to create a kind of moral and religious Atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions, as being too severe. I have

carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity, possessed of love, volition, affection, &c., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others. On an examination, both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent Pantheism."

Dr. Randolph, after eight years' experience as a spiritual medium and lecturer, said :—

"Harmonialism robs God of personality, converts him into a rarefied gas many million times finer than electricity! according to Davis, and elevates Reason to the throne of the Universe by deifying human intellect. God, Nature, Love, Panthea, Rarefied Gas, Sublimated Oxygen, and Ether, are, by this lexicon, convertible terms and essences."*

The above charge is strictly true, and the standard works of Spiritualism will justify it.

The "Healing of the Nations" says :—

"If God is one, all must be fractional parts of him, and he alone be all." *Page* 297.

This is Pantheism, through the mediumship of Charles Linton, published by N. P. Tallmadge.

J. C. Woodman says :—

"I believe in one God, and that God exists in one person; that the universe is filled with an immense ocean of life or spirit, which is *the body of God.*"—*Reply to Dwight, page* 81.

The "Healing of the Nations," speaking of man, his powers and attributes, says :—

"He is in his own independent circle of existence, which, completed in all its parts, is as perfect as his Father in Heaven; for is not the circle of an atom as perfect as the

* Dr. R. once renounced Spiritualism, but we then predicted that he would return to it, which he did. Having been a medium eight years, most of that time, as he confessed, bordering on insanity from spirit control, he was unable to resist its influence—"led captive by Satan at his will."

boundary of the universe? and is not God the perfect center of all things?" *Page* 74.

A spirit, in the *Banner of Light*, says:—

"God's face is seen in the violet, and man may well worship this tiny flower."

A. J. Davis, in his "Pantheon of Progress," says:—

"But it is the central principle, the Idea of Ann Lee, for which we now reverently inquire. That principle, in brief, is this: *God is dual*—'He and She'—*Father and Mother!* Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived and taught by the early inhabitants. But not one person, from God Brahma to President Buchanan, has done what Ann Lee did for this world-revolutionizing Idea. She centrifugated it in a thousand forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that *God is as much woman as man*, a oneness composed of two individual equal halves, Love and Wisdom, absolute and balanced eternally."—*Great Harmonia, Vol. V., page* 196.

In the same work is "the author's vision of Paul's teachings," in which is the following:—

"Yesterday I thought, with Paul, that God was hidden from me except through the medium of a particular 'Jesus,' and all at once I beheld immeasurable quantities of worthlessness in every direction. Of the swarming millions that had lived, are now on earth, and will be, only a poor group here and there, felt any faith adequate to the imperative demand. Death and destruction, like the demons of universal despair, went arm-in-arm into every part of the world. Gloom and dimmed glory filled the whole land with suffocating clouds. Amid all, I tried to behold the great mercy and wisdom of 'Our Father,'—to be thankful for love I did not behold, and for knowledge I did not possess. Presently, as I walked the fields, the curtain was lifted mountain-high. 'Incarnation' of an infinite Father was nowhere particular. His manifestations in material organizations, and in combinations, were like himself impersonal. The sun shone with a thousand-fold more splendor. The wave of barbarism had rolled away. My whole spirit breathed from the roots of the

superanimal consciousness. Like a rose, I felt glad in the sunlight, and my thoughts swept like uncaged birds through the fragrant air. Mysterious beauty held me as by a psychological spell. Every tree from top to germ was a divine image; it was just so much *true incarnation* of the Infinite Duality. Animals, insects, creeping things, no longer offended and detracted from my soul's dignity and happiness. My fellow-men all were unfallen demi-gods. I beheld their spiritual interiorness, their susceptibility to the common divinity." *Pages* 129, 130.

It is difficult to tell whether the "interiorness" of this and of the majority of spiritualistic writings is deism, pantheism, or atheism. They are rather a strange mixture of all together. When speaking of the God of the Bible they use the most irreverent and blasphemous terms. The editor of the *Truth Seeker*, answering a correspondent, said:—

"Our columns are open for a fool or a wise man; for the orthodox devil or God, or for those who are more friendly and kind to each other than this God and devil dare be."

The Scriptures reveal God as not only a kind Father, but a Supreme Ruler, and a just Judge. The attribute of Justice and character of Judge are entirely ignored by Spiritualism, which denies probation, and substitutes fatalism in an eternal and necessary progression. We have given Dr. Hare's testimony on this point; Judge Edmonds says:—

"I believe that man is the creature of progression—that it is his destiny from his birth to progress on to eternity, toward the Godhead—that no man is exempt from this destiny."—*Reply to Bishop Hopkins, page* 10.

As the "Healing of the Nations" says that every man is his own judge, weighed in his own scales, so it is said Paine was told on his arrival in the seventh sphere:—

"Your own minds are white thrones. As you are now

pure, you can judge. But no mind will judge you. All judgment is with you. Each mind will judge itself, and not another. The judgment will be pure, because purity resides in you. The judgment will be right, because it is the judgment of self. . . . The throne is within you. On that white throne determine your works. It is your inalienable prerogative. It belongs to no one else."—*Pilgrimage, page* 223.

Hon. J. B. Hall, in a lecture, reported in the *Banner of Light* of Feb. 6, 1864, says:—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

In the *Banner of Light* of July 23, 1864, the controlling spirit gives the following answers:—

"*Q.* Are all human beings parts of one great Spiritual Being?

"*A.* Yes, certainly.

"*Q.* From whence does the Infinite Spirit derive its principles of life?

"*A.* You are constantly giving to all things, and receiving from all things. This, then, proves that God, or the Great Infinite Spirit, has as much need of you as you have need of him."

Yet Dr. Hare praises Spiritualism because it gives us exalted views of God!

The Western editor of the *Banner of Light*, J. M. Peebles, who once believed and preached the Bible, but now finds therein no higher object of worship than the spirit of a dead man, under date of April 4, 1866, says:—

"The 'God of Israel' that spake to Moses; the 'wrestling Angel' of Jacob; the 'Redeemer' of Job; the 'Gabriel' of Daniel; the 'young man clothed in a long, white garment' of Mark; the 'faithful witness' of John on Patmos; the 'demon' of Socrates; the 'Apollo' of the Grecians; the 'My Father' of the Nazarene; the 'Lord' of Swedenborg; the

'guardian angels' of the Catholics, and other similar phrases, have, with slight shades of difference, the same primal meaning. In this age of Spiritualism, we term them 'ministering spirits,' 'spirit-guides,' and 'spirits.'"

In the *Banner of Light*, Nov. 4, 1865, are the following question and answer; the answer by the "controlling spirit" through Mrs. Conant:—

"*Q.* Do you know of any such spirit as a person we call the devil?"

"*A.* We certainly do. And yet this same devil is our God, our Father."

This is surely an honest confession. See John 8:44. So it was not without meaning that the Spiritualist lecturess in Boston opened her meeting with a prayer to the devil!

Candid reader, are we not right in saying that this "harmonial philosophy," instead of elevating, is awfully degrading? Under its influence, multitudes are relapsing into the grossest heathenism, even to worshiping the devil! and that openly and confessedly. Sun, moon, stars, trees, self, everything is worshiped but the true and living God. Truly, the words of inspiration are being fearfully fulfilled; the truth is abhorred, and "doctrines of devils" are received with greediness.

THEY DENY JESUS CHRIST.

Says the Scripture, "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23. To give the name or ascribe the honors and power to others that belong to Christ, is surely denying him; for, according to the Bible, it is impossible to find his equal in nature and office. But Spiritualists deny him both in his person and his offices.

1. *In his person.*—The following is the testimony of *a spirit* as given in a Spiritualist paper:—

"What is the meaning of the word Christ? 'T is not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."—*Telegraph, No.* 87.

This of course prepares the way for every kind of infidelity, and opens a way for the introduction of many christs, in fulfillment of our Saviour's prophecy—There shall false christs and false prophets arise. The prospectus of the *Truth Seeker* contained the following:—

"It shall be the organ through which the christs of the last dispensation will choose to speak."

Dr. Weisse, before the investigating class of Spiritualists in New York City, said:—

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

According to this testimony of spirits, Christ is now in the sixth sphere. When "Rev. C. Hammond, Medium," wrote the Pilgrimage of Thomas Paine, that noted libertine and blasphemer was in the seventh sphere! One scripture is undeniably fulfilled: "The wicked walk on every side, when the vilest men are exalted." Ps. 12:8.

Dr. Hare made the following remarks in the same class:—

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy spirit that he was not the character that christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

So Christ is reduced to the level of *mediums*, of whom there are now many showing signs, &c.

In the *Banner of Light* of Dec. 30, 1865, through Mrs. Conant, it is said:—

"Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are every way inferior to the works that are being done in your midst to day."

A. J. Davis, speaking of Ann Lee, gives a comparative estimate of Christ as follows:—

"She unfolded a principle, an Idea, which no man, not even Jesus, had announced, or perhaps surmised."—*The Thinker, page* 190.

He condescends, however, to put Jesus in the "Pantheon of Progress," with Confucius, Plato, Theodore Parker, &c., and after ridiculing those who put their trust in him, adds:—

"The 'divine' and 'human' natures of Brahma, of Krishna, of Budda, of Zoroaster, of Pythagoras, of Jesus, and of—all the favorite 'incarnations.' The story is oriental, and worn out."—*Id., page* 117.

2. *In his offices.*—It would seem to be some relief to this dark picture if the utterance of such sentiments was confined to open blasphemers—to those who scoffed and mocked at all that is good. But it is not. He who declares the end from the

nning has described those who have a form odliness, that they shall depart from the faith, ıng heed to doctrines of devils. And his words fulfilled. From lectures on "Spiritual Sci-ɔe," by "*Rev.* R. P. Wilson," we extract the lowing:—

"Although as a believer in true spiritual philosophy, we ınnot receive the orthodox views of salvation, yet we recog-ıze the birth of a Saviour and Redeemer into the universal earts of humanity, *wherein truly the deity is incarnate*, dwell-ng in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

The "Healing of the Nations" says:—

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed." *Page* 74.

Were this last sentence true, it is fair to presume there would be but very few "found wanting." Nor that their characters are made to conform to a perfect balance, but "their own scales" are adjusted to suit their characters.

And they not only make the Atonement of Christ unnecessary, but consider a belief in it a detriment to *progress*. Says Dr. Hare:—

"Since my spirit sister's translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that her assent was retarded by her belief in the atonement."—*Spir. Sci. Dem., page* 229.

Again he says, on page 215:—

"Nothing can be more inconsistent with the religion inculcated by my spirit friends than the idea of atonement for sin by faith in any religion, true or false."

Prof. Brittan is another illustration of a depart-

ing from the faith. As quoted by Dr. Ramsey, he says:—

"It is readily granted that Spiritualism rejects the common notions respecting the fall of angels, total depravity, and the atonement."

"Deacon John Norton," a spirit, reported in the *Banner of Light*, said:—

"I used to believe in the atonement; I honestly believed that Christ died to save the world, and that by and through his death all must be saved, if saved at all. Now I see that this is folly—it cannot be so. The light through Christ, the Holy One, shone in darkness; the darkness could not comprehend it; and thus it crucified the body, and Christ died a martyr. He was not called in that way, that by the shedding of his blood the vast multitude coming after him should find salvation. Everything in nature proves this false. They tell me here that Christ was the most perfect man of his time. I am told here also that he is worthy to be worshiped, because of his goodness; and where man finds goodness he may worship. God's face is seen in the violet, and man may well worship this tiny flower."

In the "Pilgrimage of Thomas Paine in the Spirit World," by, or through, "Rev. C. Hammond, medium," it is said:—

"Thy wisdom will be increased when thou shalt see the atonement in thyself, and not hope for it because another has it.

"When thou shalt agree with thy Bible, in regard to the atonement, then thou wilt find the atonement in thy works, as thou seest it now in Christ." *Page* 120.

A. J. Davis says:—

"—Your atonement to be the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."—*Nature's Div. Rev., page* 576.

The following, in a correspondence of Mrs. Wilcoxson, appeared in the *Banner of Light*, Oct. 21, 1865:—

"In the town of B——, Conn., I was introduced to a lady in membership with the Presbyterians, who gave me a long

account of manifestations in her family, said to be through the mediumship of a daughter of some nineteen years. She seemed much interested in the angel dispensation, and said there was only one thing which troubled and perplexed her, and that was, that Spiritualism rejected the doctrine of the atonement. She 'could not feel safe without that.' And like thousands of others, this dogma of the dark ages, with its bloody hand, writing the fancied doom of millions, cast its dark and fearful shadow upon the brighter revelation of her life."

Some communications, it is true, have been made through mediums, which favor the idea that Christ died for man, and Gov. Tallmadge quotes one in the introduction to the Healing of the Nations which speaks of the race for which Christ died, and himself says that Spiritualism is not contrary to the gospel of Christ. But we find no intimation there that his death was vicarious; nothing to lead to the belief that Jesus died for the race in any other sense than other good men have died for it who have been martyrs for the truth. We are obliged to look with caution at such an expression as that introduced by Gov. T., as it is contrary to the general teachings of the best spiritualistic authorities, as our quotations in these pages show. We have learned that Spiritualism is full of evasions. All believers of the Bible have, no doubt, considered that Rev. 1:18, contains evidence of the superior power and authority of Christ in his present exalted state. Woodman, on this passage, says:—

"The spirit, or Christ by the spirit, makes the declaration that he had the keys, to signify that, notwithstanding his death, he was able by the power of his will, through the mediumship of John, to open the gates and come and converse with him. The fact that the spirit of this prophet had, or that Christ had, the keys of *hades*, so that he could return and converse with men in the material form, furnishes no evidence that other spirits have not keys also, whereby they can come and communicate also."—*Reply to Dwight, page* 22.

But if Gov. Tallmadge believed, or if the spirits have communicated to him that Christ is, in any special sense, the Saviour of men, why this discrepancy, if not to suit their teachings to the various tastes of inquirers, and thus more completely to deceive and seduce? Judge Edmonds denies probation and the atonement; and Dr. Hare contradicts the declarations of the governer at every step. Which is the best authority? We shall yet raise the question of reliability and spiritualistic authority, and quote the evidence that Dr. Hare is the exponent of Spiritualism, authorized by a convocation of the highest spirits. His declaration, often made, is in harmony with the majority of spirit communications, that Jesus Christ was only a man, and that the doctrine of the atonement is false.

Joel Tiffany, in a lecture on the "Philosophy of Christianity," remarked concerning the power of Christ and the work of his apostles:—

"He inspired them with the belief that by using his name they could command his power. Under that conviction they went forth, clothed with the power of faith, and when they said to the sick, 'Be whole,' they confidently expected the result to follow their command. Could he have given them confidence in any other charm, it would have answered the purpose equally as well. To exercise this power, the end to be attained, is to give the requisite intensity to the spirit will; that intensity can only be given by awakening in the operator a conviction that he can command the power necessary to success. That conviction might be awakened by the use of the name of Christ, or by the use of anything else in which they had equal confidence."

So, according to Mr. Tiffany, who claimed to be a "Christian Spiritualist," there was no more power in the name of Christ than in any other "charm!"

The following is from Judge Edmonds' work on Spiritualism:—

"High up in the heavens, and far distant, I saw the cross of our Redeemer painted. Rough and unhewn itself, it was surrounded by a halo of golden light, and on one of its arms a majestic spirit, clad in dark-colored and rich garments, stood leaning. High over it all flashed, in rays of sparkling silver light, 'GOD IS LOVE.' Directly over the summit of the cross was a scroll which seemed to spread abroad a feeling of solemn awe. On it was inscribed, 'HE SAVED MANKIND BY LIVING, NOT BY DYING.' Below the transverse piece was a small scroll, on which was written, 'DO THOU LIKEWISE.'"

Thus the Bible truth that we are redeemed by his blood is contradicted; and when the judge gives him the title of "our Redeemer," it is only in a sense in which the title may likewise be applied to himself!

We have, in another place, shown that they deny God, as the "Judge of all" (Heb. 12:23); this is also a denial of the power and office of Jesus Christ, as the Father hath committed all judgment unto the Son; John 5:23–27; in other words, God will judge the world by Jesus Christ; Rom. 2:16. Every office and prerogative of Christ is denied by Spiritualism.

Intimately connected with this subject, and especially in its relation to the warning of the Saviour in Matt. 24, is the following fact:

THEY DENY THE COMING OF CHRIST.

Said the Saviour, while discoursing of his coming and the end of the age, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

Some talk as though they supposed this was fulfilled in those who preach the near coming of the Lord; but there are many reasons why it cannot apply to them, but must apply to another class. All believers in the advent believe also in the personality of Christ, and, of course, cannot possibly proclaim that Christ is here, either in the desert, or in the secret chamber; but they teach exactly what the Scriptures say, that his coming is future, and will be personal, and visible to all, even as the lightning that shineth from one end of heaven to the other.

But we think this scripture is now being fulfilled. There is a class, very numerous at present, and fast increasing in numbers, who do thus teach. There are false christs and false prophets, showing great signs and wonders, and preaching that the Lord is come. See the following from the *Spiritual Telegraph*, under the head of "Important Announcement to the World:"—

"Hearken, then, to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst."

But if Christ is come, how is he come? We have not seen him; our friends still sleep in the dust; and as Peter said of David, so we can say of them: they are dead and buried, and their sepulchers are with us to this day. The above "important announcement" we cannot believe, until we can be assured that the events connected with his coming have taken place; but they have not. This leads us to remark that it must be utterly impossible for false christs to deceive those who have correct views of Christ and of his coming. *And this deception could never have flourished as it has if the world and the church had*

not turned away from the doctrine of the Lord's coming. Those who firmly believe that Christ is a Priest on the throne of his Father, and that when he leaves that throne he will descend with a shout, with the voice of the Archangel and the trump of God, and that at his coming the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air, while the wicked will be slain all over the earth; those, we say, who firmly believe these facts, cannot receive the testimony of false christs.

But many who profess to believe the word of God only ask for a manifestation of supernatural power, or superhuman intelligence, to give full credit to the testimony of the power or spirit communicating. But if no false or spurious manifestations of power could be given, this scripture would never be fulfilled. Hence, it is not sufficient proof of their truthfulness, that signs and wonders are wrought; for the false christs and false prophets will show them even as Jannes and Jambres imitated the miracles wrought through Moses. From all this it is plain that before any can successfully proclaim themselves christs, they must destroy confidence in the exalted nature and position of Christ, or so pervert the testimony of Scripture as to make Christ such an one as themselves. This, Spiritualists have done.

Says Joel Tiffany:—

"I must look for the coming of my Lord in my own affection. He must come in the clouds of my spiritual heavens, or he cannot come for any benefit to me."

The testimony of Dr. Hare, before quoted, shows a complete fulfillment of this prophecy:—

"He said that he had been protected from deception by the spirits of Washington and Franklin, and that they had

brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him.

According to Dr. Hare, Christ came and was in the "secret chamber" at that time.

In the *Banner of Light*, Nov. 18, 1865, the controlling spirit testified through Mrs. Conant:—

"This second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed. . . . He said, 'When I come again I shall not be known to you.' Spiritualism is that second coming of Christ."

As Christ is the exalted Son of God, the brightness of the Father's glory and the express image of his person, and the Father's sole representative to man, to make Spiritualism, with its falsities, its Atheism, and its licentiousness, identical with the coming of Christ, is the most horrid blasphemy.

We have remarked that we cannot be made to believe that Christ has already come, because the voice of the Archangel has not been heard, and the dead in Christ have not risen. Spiritualists, however, easily dispose of this to their own satisfaction, for

THEY DENY THE RESURRECTION.

On this point there is no need to give a word of testimony, as they so completely ignore the doctrine that they seldom speak of it except with the most contemptuous expressions. We have often been led to wonder at Spiritualists, who will quote the Bible to sustain themselves on other points, affirming that a denial of the immortality of the soul is a denial of future life beyond the grave, with as much apparent confidence as

though the Bible never mentioned the resurrection.

"Rev. A. D. Mayo," in the Division-st. church, Albany, in a sermon on Spiritualism, said it shows "how the soul of man needs the assurance of an endless existence." But no man ever received assurance by Spiritualism of an endless existence through "Jesus and the resurrection;" on the contrary, its teachings are uniform that all have eternal life independent of Christ; that all are *progressing* to the same state of eternal bliss; that this is the unavoidable destiny of all.

Woodman says:—

"At death, the external body of man again mingles with the common mass of the earth, never more to be reclaimed or needed by the man who gives it up."—*Reply to Dwight, page* 82.

To show that Dr. Hare and others are wrong in the statement that the Old Testament does not teach immortality, we shall examine the Scriptures themselves on the subject. The Old Testament, it is true, does not teach immortality as Dr. Hare understands it, that is, the natural or inherent immortality of an intangible soul; neither does the New Testament. But they both teach immortality in a sense that Spiritualists do not believe, that is, through a resurrection. Why intelligent, learned, Bible-read Spiritualists overlook this fact we shall not attempt to explain. We will give the proofs, and leave it between them and our readers.

1. *The Resurrection of the Body taught in the Old Testament.*—We shall omit the consideration of many texts which speak of a hope of future life, without directly defining the means of its fruition, and notice such as speak explicitly on this point.

Paul says that Abraham looked for the fulfillment of God's promise to him through Isaac, even though he was slain, "accounting that God was able to raise him from the dead." Heb. 11: 17–19. This, of course, must refer to the resurrection of the body, the whole man, as the multiplication of his seed through Isaac was a prominent part of the promises.

Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This is to us an assurance of future life that no spiritualistic phenomena can strengthen; but we doubt whether there is a Spiritualist in the land who would deny Dr. Hare's statement on this plain testimony of the Old Testament.

Prov. 14:32: "The righteous hath hope in his death." Inherent or natural immortality cannot be a subject of hope; nor does the text say that by reason of this he hopes to escape death, as Spiritualism teaches. The reasonable conclusion is in harmony with the other texts we quote.

Isaiah 25:8: "He will swallow up death in victory." Here is a promise, plain and explicit; Paul refers to it in his argument on the resurrection of the body. He says: "So when *this corruptible* shall have *put on incorruption*, and *this mortal* shall have *put on immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Every expression here has got to be inverted to make this accord with the views of Spiritualists.

Jer. 31:15, 16: "Rachel weeping for her

children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

By Matt. 2:17, 18, we learn that this was prophetic of the lamentation for the children slain by Herod. According to this, the action of Herod placed them under the dominion of an enemy; the Scriptures call death an enemy; from the dominion of the enemy they shall "come again," or "return to their own border." Directly opposed to this, Spiritualism teaches that death is not an enemy, and that the infants slain passed immediately to the seventh sphere, the highest state of happiness. See Dr. Hare's book, page 110, and Allen Putman's work entitled, "Natty, a Spirit."

Eze. 37: 12, 13: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."

What language could prove a future life beyond the grave, if this does not? By this we see what reliance is to be placed on the assertions of Spiritualists respecting the Bible.

2. The New Testament teaches the Resurrection of the Body.—Prominent on this subject we find the resurrection of Christ, and as it is both the surety and the example of the resurrection of his followers, we will examine it with care. Woodman, who professes to be a Bible-believing Spiritualist, accounts for his appearance after his death by saying he could

"Extemporize for them from surrounding matter, a thin, temporary, material form."

And to dispose of the resurrection, he says:—

"At death, the real man, that is to say, his soul and spirit, rise *from or out of* his dead body; that in the New Testament this is denominated *Αναστασις*, or the resurrection."—*Reply to Dwight, page* 82.

Such a perversion of Scripture as this is altogether without excuse. The language of the New Testament is plain and decisive, not only in regard to the resurrection of the body of Christ, but also of the bodies of all.

1. The resurrection of Christ was not the rising of his spirit *out of* his body when he died, for he did not rise till the third day after his death; will they thence contend that his spirit did not leave his body till the third day after his death?

2. That which arose was placed under the guardianship of Roman soldiers; but no one can believe that after Jesus had been some hours dead, the soldiers were put on guard to prevent the escape of his spirit!

3. His enemies denied his resurrection and reported that his disciples had stolen him. But we cannot even suppose that they reported, or that anybody believed, that his disciples stole his spirit out of his body the third day after he died!

4. When his followers went to the sepulcher,

after his resurrection, they "*found not the body of* the Lord Jesus." Luke 24:3.

5. Peter, in his sermon on the day of Pentecost, proves the resurrection of Christ by the promise of God to David, that "of the fruit of his loins *according to the flesh*, he would *raise up Christ* to sit on his throne; Acts 2:30, 31; which is direct and positive proof of a bodily resurrection.

This is sufficient to show what the resurrection of Christ was, according to the Scriptures; and we may safely affirm that, 1. The idea of the resurrection as taught by Spiritualism is not advanced in the Bible, either directly or indirectly; and, 2. Those who heard the apostles preach did not get such an idea from their teachings, notwithstanding their prepossessions would incline them to it. We will take the case of Paul at Athens, which as clearly shows this fact as could be desired. Nearly five hundred years before the time referred to, Socrates taught the present spiritualistic view, and told his friends before his death they would not bury Socrates; they would bury the body, but Socrates would go to dwell with the gods. Less than four hundred years before the time of Paul, and soon after the death of Socrates, Plato advanced his subtle sophistries on the same subject. It is generally claimed that Plato's reasonings were received by the philosophers of those days. These philosophers Paul met at Athens, the seat of this style of philosophy, and they heard him till he preached the resurrection of the dead, when they mocked, and would hear him no further. Had he taught the rising of an immortal soul out of the dying body, as Woodman says the resurrection means in the New Testament, instead of mocking, they might

have placed Jesus whom Paul preached, in the temple of their gods!

This view is confirmed by the resurrection of those saints whose *bodies came out of their graves*, and who went into the holy city and appeared to many, after the resurrection of Christ; and also by Christ's declaring that he was the resurrection, and immediately demonstrating it by calling Lazarus from the grave.

In Rom. 8 : 23, Paul says that we who have the first fruits of the Spirit are waiting and groaning for the redemption of the body.

In Phil. 3 : 21, he says Christ "shall change our vile body, that it may be fashioned like unto his glorious body."

In 1 Thess. 4 : 13–18, the apostle says he does not wish them to be ignorant concerning them which are asleep, nor to sorrow as those that have no hope; he then instructs them on the hope of the Christian, showing that, 1. The Lord *himself* shall descend. 2. The dead in Christ shall arise. 3. The living shall be caught up with them to meet the Lord. The result: So shall we ever be with the Lord. Then follows the application: Comfort one another with *these words*.

We might give much more proof, but the above is more than sufficient to expose the false statements of Spiritualists. And if any apology seems necessary for offering so much proof on so plain a point, we present it in the following words of Dr. Clarke:—

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the pres-

ent day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*On* 1 *Cor.* 15.

Chapter Four.

They Destroy all Distinctions of Right and Wrong—They Deny Law—Accountability—Punishment for Sin.

This charge may seem severe, but it is no more severe than just; and we feel fully warranted in making it, judging them entirely by their own words. We prove them under this charge, in a three-fold manner: 1. By their denying all law, and trusting to be guided by "intuition." 2. By their denying human accountability, or the punishment of sin. 3. By their denying the plainest principles of morality.

1. *They deny all law and trust to "intuition."* By intuition we are to understand their own mentalities—mental views for which they are not dependent. The difference between them and the teachings of the Bible is this: The Bible presents to us a system or code of morality as emanating from God, the Supreme moral Governor; that it is of course of absolute authority; that man is subject to it in his actions, and subject to a penalty (punishment) for its violation.

Now, though Spiritualists speak of the holiness and perfection of God's laws, as they sometimes do, we are to take these expressions with very

considerable qualification; as by many of their expressions relative to God, we should be led to think they believed in the personality of a Supreme Being. But when we examine their explicit declarations, we find their views are ultra-pantheistic. So, though they speak of laws, they rob them of every characteristic of laws; of authority, the first great essential of law; of penalty, without which a law is mere advice; besides this, they deny free-agency, or probation, without which a law is a nullity, though in itself possessed of every essential attribute.

The "Healing of the Nations" says:—

"Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government. Thy spirit is above all laws and above all essences which flow therein. God created thy spirit from within his own, and surely the Creator of law is above it; the Creator of essences must be above all essence created. And if thou hast what may be, or might be termed laws, they are always subservient unto thy spirit." *Page* 163.

"Good men need no laws, and laws will do bad or ignorant men no good."

"If a man be above the law, he should never be governed by it. If he be below, what good can dead, dry words do him?"

"True knowledge removeth all laws from power by placing the spirit of man above it." *Page* 164.

That such expressions as these can only be understood in their most objectionable sense, that is, according to their obvious import, and not with reference to other expressions that might be considered qualifying, is evident from its relation to the following propositions:—

1. *They deny human accountability and punishment for sin.* A. J. Davis not only denies man's accountability, but argues, or rather asserts,

the necessity of human imperfections in the following singular manner:—

"Man is not accountable, in the manner in which this supposition would imply, for the original or present imperfection. For these sprang necessarily from his uncultivated social and moral situation. Indeed, it is only by the aid of these imperfections that man can properly know and appreciate purity and perfection."—*Nat. Div. Rev., p.* 392.

The correspondent of the *Telegraph*, already noticed, who elevated the "Healing of the Nations" so far above the Bible, further says of it:—

"According to its teaching, no place is found in the universe for divine wrath and vengeance. All are alike and forever the object of God's love, pity, and tender care—the difference between the two extremes of human character on earth being as a mere atom when compared with perfect wisdom."

This is not merely the sentiment of the correspondent of the paper; he characterizes truly the teachings of the book, which is a standard work of Spiritualism. That there is a wider difference between God and the very best of the human race than there is between the two extremes of the human race, we do not deny; for God is infinite in every perfection, while man is imperfect at best. But to argue from hence that God disregards the distinctions of character, or will not vindicate his laws and punish the guilty, is but shallow reasoning, to say the best of it. Abraham passed a different judgment on the ways of God, and doubtless his perceptions of truth and justice in this matter were as acute as those of the spiritual authorities. He said, "That the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?" Gen. 18:25. Instead of giving us an exalted view of the holiness of the Supreme

Being, these spiritual teachings really place him below our estimate of a good, worthy man. We do not conclude that a man, because he is wise and good, will overlook and disregard all difference of action and character in his children or in his fellow-men. He who is the lowest and most debased will least regard these distinctions. Can we respect the man who places the same estimate upon the thief that he does upon the honest man? or regards the murderer in the same light that he does the innocent and inoffensive? We cannot. Such declarations deny, not the Bible only, but every principle in reason or revelation on which the stability of the divine government depends.

The Bible informs us that when God created man and placed him in Eden, he told him that if he disobeyed him he should die. We find this penalty for transgression confirmed in many scriptures. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. Who would imagine, from reading the works of Spiritualists, or even those of the popular authors of the day, either secular or religious, that death was an enemy, a curse, a fruit of sin? A popular author makes an apostrophe to death as follows:—

"O death! thou art lovely! O death! thou art grand. Now I see that man was made in the image of God. Life may deface it, but death restores it. The impress of the Divinity is here."

If this were true, Jesus would again deface the image of God when he raised his saints from the dead! The *Spiritual Age* says:—

"There is, strictly speaking, no such thing as *death*, in the popular signification of that term. Death, so-called—the

death of the human— is a veritable *birth* into a higher life. It is a change in the *condition*, consequent upon outward dissolution. . . . The REAL man survives the process intact, and still exists in full life and consciousness, upon a plane beyond—far beyond—the reach of fire and flood."

The Scripture, corrected by this standard, should read: *The soul that sinneth, it shall be born into a higher life! The wages of sin is a transition to a more elevated plane of being!* This is comforting to sinners, no doubt, for the present; but when the penalty of God's holy, just, and good law shall be inflicted, and the sinner dies, even the second death, how miserably foolish and vain will appear the perversions of God's word on which he has staked eternal life! Truly, "they know not what they do."

The "Healing of the Nations" says:—

"At the death of the outer body the true life of the inner spirit commences."

Thus again we may paraphrase the threat of the Lord to Adam: *In the day thou eatest thereof the true life of thine inner spirit shall commence.* If some of our professed Christian friends discover the counterpart of their systems of theology in such teachings, we hope they may be led to consider well its opposition to the word of God. The rudiments of Spiritualism have been taught in the pulpits throughout the length and breadth of the land. And it is vain for those ministers to try to pull down the superstructure, and denounce it as evil, who guard and defend the foundation with such a jealous care.

In another part of this work we shall endeavor to point out more clearly the manner in which the way has been prepared for the introduction of Spiritualism by those who are professedly our

teachers in Scripture theology. At present, we will show the harmony between Spiritualists and their death-worshiping brethren who deny the name. We will give quotations from both.

Says Dr. Hare :—

"Hence the dark hearse, the black pall, the bitter lamentation over the grave, which shows that it is not realized that death is only a glorious spiritual birth!" *Page* 145.

Dr. H. also gives the following spirit communications :—

"Oh, mother, why do you mourn my death? I have just begun to live. Grieve not for me."

"MY DEAR AUNT: This is the first time that I have communicated. When I left the rudimental sphere I was so young I did not know what it meant to die; I know now. It was the beginning of life!" *Page* 188.

The *Baptist Register* said :—

"There is no death; what seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death."

A well-known religious hymn says :—

"Death is the gate to endless joy."

A Spiritualist paper says :—

"Fold us in thy embrace, sweet angel death,
So that no cloud can our twin being sever;
Come with soft lips and kiss away our breath,
And let us take our heavenward flight together."

The *American Messenger*, the organ of the American Tract Society, says :—

"Who calls thee grim and terrible,
Thou glorious angel, Death?
Thy form should wondrous beauty wear,
Like sweet perfume thy breath;

Thy robes should be of woven light,
Of clear, resplendent sheen;
A crown of stars upon thy head,
Thy face as Heaven serene.
* * * * * *

"But now, midway from earth to Heaven,
Upon thine ebon throne,
A glorious boon is granted thee,
To thee, great Death, alone:
The golden key of life, true life,
Op'ning the pearly gates,
Where never enter woes nor strife,
But rest the FREED awaits."

Another well-known hymn says that death

"Is but the voice that Jesus sends
To call us to his arms."

Joel Tiffany, in his lectures on Spiritualism, says:—

"But hark! a voice comes from beyond the grave to tell us that death is not our foe; that he is the messenger of life and joy; that he is the grand accoucheur of the soul, and comes to usher it into light and life eternal.

"To the bereaved husband, the voice of the departed wife comes back, saying, 'Weep not for me, my dear husband, for I am with you still, and I watch over you, and will guide and guard you through life,'" &c.

Mr. Tiffany would pass for an infidel with many professed Christians, yet the whole page from which we make the above quotation is, not the mere counterpart of it, but identical with, the majority of funeral discourses.

"Appendix—B," in the "Healing of the Nations," commences as follows:—

"From the *N. Y. Evangelist.*

"On the ministration of departed spirits in this world—By Mrs. Harriet Beecher Stowe.

"It is a beautiful belief
That ever round our head,
Are hovering on viewless wings
The spirits of the dead."

We will offer a few brief remarks on the foregoing quotations.

The Scriptures say that the saints of God will all take their "heavenward flight together," not when they die, but when the Lord Jesus shall come and restore them to life. 1 Thess. 4:13–18. If the Spiritualist theory were true, to destroy death would only be to reverse a desirable "transition." What would the *Baptist Register* say to this?

Again, the Scriptures say, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. How different the teachings of Spiritualism, and also of the theology quoted. In the Scriptures, Christ is called "our life;" he says it is his privilege to give life; that no man cometh to the Father but by him. But according to the above quotations, both spiritual and religious, this is the prerogative of death—of "death alone!" While the Spiritualist says it is a messenger of life, and the hymn book says it is the voice of Jesus to call us to his arms, and the *American Messenger* that it has the key of life and opens the pearly gates, the Bible says it is the fruit and wages of sin, and he that had the power of death is the devil. How different—how widely different! With such unscriptural ideas the theology of the present age has prepared the way for the introduction of Satan's last deception—Spiritualism. And still they go hand-in-hand, affirming that death qualifies our friends to guard and guide us, and render us that assistance that the living cannot give. The article from Mrs. Stowe noticed above, together with a large proportion of the pen and pulpit essays of the theology of this age, is Spiritualism denying its name.

"Sin entered into the world, and death by sin." Therefore, if death is a friend, if it opens the elysian fields to our view, we must give all the praise to sin, or yet to the devil, by whom this "messenger of life" was sent on his errand of joy?

Wisdom cries, "All they that hate me, love death." Oh! that men would listen to the voice of wisdom, and seek life through Jesus and the resurrection from the dead. The Lord, by the prophet, speaks of them that say: "We have made a covenant with death, and with hell [the grave] are we at agreement." Isa. 28:15. They despise the word of the Lord, calling "evil good, and good evil." But there is a day coming when God will vindicate his truth, and his enemies shall perish; for he says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

But it is not alone by perverting terms, calling darkness light and evil good, that they deny the punishment of sin. The following, from the "Healing of the Nations," well expresses their faith:—

"God doth not condemn. A God of perfect love and wisdom can never condemn those himself created, and who are not equally perfect and wise unto himself. When man feeleth condemnation, his own wisdom chides him for his failure to apply wisdom and love. He who hath not wisdom and love within to violate, cannot suffer, for these being violated is the inward cause of suffering." *Page* 400.

The tendency of such teaching as this is unmistakable. We will now pass to consider that wherein they most manifestly destroy the distinctions of right and wrong.

3. They deny the plainest principles of morality. "If the foundations be destroyed, what can the righteous do?" God requires us to perfect holiness in his sight, and to purify our souls in obeying the truth; but if there is no choice of action, or no difference worthy of notice between the principles of truth and error, right and wrong, how shall we assure our hearts before God? The teachings of Spiritualism are truly destroying the foundations, by denying the distinctions of right and wrong, and affirming that no evil consequence can result from any course of action.

We call the especial attention of all to this, as it is a point that interests all. Men who deny the Bible, who deny God, who deny Christ, will, in general, acknowledge some principles of right —some rules of morality to which they are ready to admit all should conform. This is "the work of the law written in the heart," more generally acknowledged than any written revelation that ever was given. In all ages it has been the same. No considerable body of people, especially of those claiming the advantages of civilization, have ever denied this *except the Spiritualists of the present time.* If we do not make good this charge by sufficient proofs, we stand ready to be impeached. But this we firmly believe, that all history does not show a parallel to the teachings of this class, though among them may be found the learned, the refined, and the professedly pious. Believing thus, it becomes us to speak plainly, if haply any may be saved from the snare. The peril is too imminent, the hazard too great, and the time too far spent, to daub with untempered mortar.

We have quoted from the "Healing of the Na-

tions" which says God does not condemn any creature. This is certainly just and true if the following is true, found on page 169 of the same book:—

"Unto God there is no error: all is comparative good."

And of an inspired teacher, it says:—

"He vieweth error as God vieweth it, as undeveloped good."

A. J. Davis says:—

"Sin, indeed, in the common acceptation of that term, does not really exist."—*Nat. Div. Rev., page* 521.

"The innate divineness of the spirit prohibits the possibility of spiritual wickedness, or unrighteousness."—*Id., p.* 413.

Dr. Hare has a set of "theological axioms," of which he says the affirmative is "as evidently true as any of the axioms of Euclid." In them he says:—

"May not devotion to God be shown,
Whether through Christ or Mohammed known?
Whether men die in holy war,
Or kneel to be crushed by Juggernaut's car?"

Another of his axioms is that God would not leave man in error, and then punish for the error; but if God sends them truth and light, and they choose darkness, and despise the truth, and defy his authority, would he not be just in punishing them? Does not the very idea of government, and the welfare of the subjects at large, demand the punishment of the rebellious? Do not such false reasonings tend to lawlessness and anarchy?

The Doctor evidently regarded everything as devotion to God which professes to be devotional, even though it sacrifice their own or others' lives. Perhaps he was moved by the spirit that dictated

the "Healing of the Nations," and so considered war undeveloped peace! And may they not also excuse the falsehoods in which their teachings and communications abound as undeveloped truth?

On page 230, he says:—

"As respects free-will, Dr. Johnson shrewdly said that all practice is in its favor, all theory against it; but whatever view may be taken on this subject, no one can deny that *so far as it is possible for sin to be avoided*, it must be within the power of God to make men virtuous. The fact that they are not sinless, must arise either from his not wishing to make them more virtuous, or from his inability to make them so. That he does not make them free from sin, implies either a want of will or a want of power."

But is it not possible for God to constitute man free to choose his course of action? and does not our very consciousness combine with "all practice" to prove it true? This is a thought which Spiritualists will not entertain; and why? Because it makes man accountable for his crimes, and so disturbs their self-complacency. So they will plead that God had not power to do as he pleased, or that everything, filthy and abominable as it may be, is pleasing to him. This fully justifies our parody of the Doctor's argument on page 21. War, murder, slavery, fraud, licentiousness, are "undeveloped good," and according to the will of God, for which he "doth not condemn." If any think this is unjustly severe, let them note what follows. On page 402, Dr. Hare says:—

"That anything should, even for an instant, be contrary to his will, is inconsistent with his foresight and omnipotency. It would be a miracle *that anything counter to his will should exist.*"

With this agree the words of A. J. Davis:—

"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, *the true and only Bible*, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It will be found impossible for man to transgress a law of God."

The above is from a lecture on the "Philosophy of Reform," given in New York City; but if this is true, there is neither need nor chance for reform, unless it is God's will that needs reforming! But he goes further, and says:—

"Reformers need to understand that war is as natural to one stage of human development as peace is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is not his spirit natural to his condition? War is *not* evil or repulsive except to a man of peace. Who made the warrior? Who made the non-resistent? Polygamy is as natural to one stage of development as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore? Who made him? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing 'evil' to this and that plane of society—is natural; but is natural *only* to undeveloped minds. It is a profanation—a sort of atheism of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform."

So revenge, war, polygamy, and every violation of the principles of morality, may not be blamed. According to "the true and only Bible," it is impossible to do wrong! To call murder and adultery evil is "a sort of atheism." It seems quite unnecessary to pursue this point further. Any further "*progress*" in this direction is impossible. They may go some further *in practice* than they have gone, but *the theory of lawlessness* is fully developed.

A. P. McCombs, a Spiritualist, in a tract entitled "Whatever is, is Right, Vindicated," says:—

"I will not contend about how Pope or anybody else viewed the axiom, or into what departments of God's universe they give it entrance; I believe that 'Whatever is, is Right,' in its fullest and broadest sense, covering every act in the past, present, and future."

For an utter contempt of Bible truth and of the authority of God, for an open rejoicing in iniquity, the following has few parallels. It is from a defense of the theater, by Mrs. Crowell, in Chicago:—

"The first woman plucked of the fruit of the tree of knowledge and gave it to the first man to eat, and thus brought death (a doubtful evil) into the world; *ergo*, woman ought to be abolished. But I, a woman, uphold and glory in the deed of the first of my sex. . . . Woman plucked from the tree of knowledge—not from the tree of life. Sublime choice!"

Publishing this, the editor of the *Religio-Philosophical Journal* (Chicago Spiritualist) made the following comment:—

"But what is stranger than all, if God drove the first woman out of Eden for the act referred to, that he should have restrained his vengeance toward this woman who publicly glories in these acts. Lo! these are strange times upon which we have fallen, and 'straws show which way the wind blows.'"

These extracts remind us of the blasphemous utterances of the "French Revolution;" but instead of disproving that scripture, as the editor intimates, it proves the truth of another most clearly: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isa. 5:20. Read Mal. 2:17.

Chapter Five.

Their Tendency is to Atheism and Immorality.

We are not left to conjecture what may be the ult of such teachings; they are bearing fruit ich is abundantly manifest, and we trust that will justify our strictures when the result is inted out. But it may be objected that such eclarations as we have quoted from the Healing f the Nations, Dr. Hare, Davis, and others, will ot be found in the writings of all. To this ob- jection we answer by applying principles, as to other evils. Thus: The apologists of slavery will acknowledge that there are evils and abuses at- tending the system of which they do not approve; that there are also good and kind masters who do not abuse their slaves. To which we reply: What are termed the abuses are a vital part of the system; there is nothing in the system to pre- vent such abuses; the kind-hearted masters have really been the greatest foes to humanity, giving respectability to that which is in its very nature evil. So in regard to "respectable houses" and "fashionable saloons" in the traffic in ardent spirits. While the evils are necessary consequents of the systems, it were far better to let them bear only their hideous features, that mankind might reprobate them and put them away. And so of Spiritualism. There has nothing been published by Spiritualists that would forbid the sentiments we have quoted. The tendency of all that we have seen is in the same direction. We do not offer the testimony of those who have opposed it

as a trick, a humbug, but of those who have examined it, embraced it, and been its firm adherents.*

Joel Tiffany, a well-known lecturer and publisher of the spiritualistic views, has testified on this point. Although quoted before, we repeat his testimony in this connection because of its importance :—

"In an article entitled 'Spiritualism,' published in the December number of the Monthly, among other faults and errors, I charged that *its influence had tended to create a kind of moral and religious atheism*—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity; possessed of love, volition, affection, &c., as an object of religious aspiration and worship. *They feel no demand for worship themselves, and they denounce and ridicule its exercise in others.* On an examination both of their theoretical and practical faith in God, you will find that it amounts to nothing but an *indefinite and incoherent pantheism.*"

Dr. Randolph was eight years a medium and a lecturer. He has given his opinion of it, from which we extract as follows :—

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new gospel. I now regret that so

* When these remarks were written and first published, there were many Spiritualists who professed faith in the Bible and its teachings. But their *progression* is so rapid—the mask is so fully thrown off, that there is little chance now to raise an objection to our remarks, from any quarter.

much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium!

"As a trance-speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high Heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. *Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences.* Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! *I charge all these to this scientific Spiritualism.* It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands.*

J. F. Whitney, editor of the N. Y. *Pathfinder*, gives his opinion. The following extracts will show his opportunities and ability to judge of its character and tendency:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create

* All the other testimonies quoted from Dr. Randolph, except the one on page 41, were given by him while he was a medium.

discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and indorse theories and principles which, when carried out, *debase and make men little better than the brute.* These are among the fruits of Modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world from its departing from Christ's warnings. . . .

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality*, and *immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to approve and indorse each individual act and character, however good or bad these acts may be. . . . .

"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

Almost every one who has heard of Spiritualism has heard of Cora Hatch, the great trance-speaking medium who, accompanied by her husband, Dr. Hatch, has traveled extensively and astonished multitudes by her extemporaneous lectures on various subjects. Dr. H. has renounced Spiritualism, and we subjoin extracts from his testimony. Cora, lately his wife, is still a medium, and has separated herself from him and chosen an *affinity.* Dr. Hatch says:—

"All Spiritualists claim that the mental control of mediums

is *spiritual psychology*, and that, for the time being, the mind is held in perfect vassalage to the controlling spirit. Also, that the spirit world is made up of just such persons as are daily passing from this world to that, and that both the good and evil alike have power to return and obsess mortals who are mediumistic. Therefore, taking the concession of the Spiritualist and combining it with the well-known laws of psychological control, we are inevitably forced to the following conclusion, viz., that there is no reliance to be placed upon the veracity or moral integrity of any mental medium on earth. Their oath would be wholly unreliable, for the moment they are called upon to bear witness they may become infested or obsessed by an outside influence which desires to give different testimony, and thereby made to utter such statements as they know to be wholly false, when in their normal condition; and at the same time they may be, apparently, perfectly themselves in reference to all other things. Here we have a basis, according to the Spiritualists own theory, which is incontrovertible, and which establishes upon immutable laws the perfect unreliability of mediums.

"*The most damning iniquities are everywhere perpetrated in Spiritual circles*, a very small percentage of which ever comes to public attention. I care not whether it be Spiritual or mundane, *the facts exist*, and should demand the attention and condemnation of an intelligent community. . . .

"It is worse than useless to talk to the Spiritualists against this condition of things; for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail among them. *The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable upon Spiritualism.* I most solemnly affirm that I do not believe that there has during the past five hundred years, arisen any people who are guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities."

This evidence of Dr. Hatch perfectly accords with that of Mr. Tiffany, Mr. Whitney, and Dr. Randolph. And later still, "Rev. T. L. Harris,"

of New York city, a noted medium, through whom some of the most popular spirit-publications were given, renounced it, and gave a testimony as strong as any of the preceding. The quotation we take from the *N. Y. Tribune,* Feb. 25, 1860, as copied from the *London Advertiser.* It says :—

"We went to the place from a sense of duty, expecting, as did all the 300 or 400 Spiritualists who were present, that we should hear the most masterly vindication of Spiritualism that could be given; and hoping that having once heard its ablest defense, we should be the more fitted, as opportunity offered, to expose with greater success *the iniquities, the dangers, and the disastrous results,* morally, socially, and physically, of this latest and most insidious form of Pantheism.

"Mr. Harris held up to the eyes of his audience the system of Spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of Spiritualism. He mentioned that only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. He added that he had seen and known many others —excellent and amiable persons before they became Spiritualists—from whom the power which the demoniacal system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victims of some fell disease which set all medical skill at defiance. Others he had known and seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expressions of their countenances were so horrible as more to resemble those of demons than of human beings. The Spiritualists of America, he further stated, are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are gross sensualists and utterly immoral in their conduct in all the relations of life.

"Mr. Harris added, that this was not only true of the Transatlantic Spiritualists as a body, but that it was true of every 999 out of 1000 of their number. Thousands of per-

sons had died in America during the fifteen years that he had been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases, Pantheistic, feeble, driveling, nay, almost idiotic. The Spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that, in a future state, they would live the same licentious lives as they had done on earth. *The American Spiritualists were in reality a body of Pagans*, worshiping, like the ancient Pagans, obscene and, in every respect, grossly licentious deities. And as regards the spirits with whom they held communion, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and are so frequently referred to in God's word—that word which is the only sure foundation of our faith, and the only safe rule of our conduct.

"There were a few Christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their Christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. He begged to impress on the minds of his audience, that all that he had said of the system of Spiritualism, which he characterized as an *infernal* system, was the result of his own personal knowledge and experience. He mentioned some individual cases, of which he was an eye witness, in which the demon of Spiritualism had obtained so entire a mastery over its victims, as to throw them down on platforms and other public places, just as the evil spirits did of which we read in the New Testament.

"*The marriage vow imposes no obligations in the views of Spiritualists.* Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death, itself, could part them, have abandoned their wives and formed criminal connections with other females, because the spirits had told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so on the ground of there being a

greater Spiritualist sympathy between them and these men, than between them and their husbands."

Later still we have the evidence of Dr. Wm. B. Potter of N. Y. In an article under the head of "Astounding Facts," and also in a tract entitled "Spiritualism as it Is," he has given us the result of his experience and observation. While he portrays Spiritualism with as horrible features as any of the preceding witnesses, his testimony is still more conclusive, if possible, than theirs, as he is yet a Spiritualist, and does not publish to renounce the system, for he still advocates it publicly, but with the vain hope of inducing Spiritualists to correct their errors and amend their lives. We have only room for brief extracts, sufficient, however, to give us a fair view of this most monstrous of all abominations. He says:—

"Fifteen years of critical study of Spiritual Literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from *actual knowledge*, definitely and positively, of '*Spiritualism as it is.*' Spiritual Literature is *full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness.*

"We are told that 'we must have charity,' that it is wrong to blame any one, that we must not expose iniquity as 'it will harden the guilty,' that 'none should be punished,' that 'man is a machine and not to blame for his conduct,' that 'there is no high, no low, no good, no bad,' that 'sin is a lesser degree of righteousness,' that 'nothing we can do can injure the soul or retard its progress,' that 'those who act the worst will progress the fastest,' that 'lying is right, slavery is right, murder is right, adultery is right,' that whatever is, is right. . . .

"Hardly can you find a Spiritualist book, paper, lecture, or communication, that does not contain some of these pernicious doctrines; in disguise, if not openly. Hundreds of families have been broken up, and many affectionate wives

deserted by '*affinity-seeking*' husbands. Many once devoted wives have been seduced, and left their husbands *and tender, helpless children*, to follow some 'higher attraction.' Many well-disposed but simple-minded girls have been deluded by 'affinity' notions, and led off by 'affinity-hunters,' to be deserted in a few months, with blasted reputations, or led to deeds still more *dark and criminal* to hide their shame."

Speaking of the prevalence and influence of licentious principles among Spiritualists he mentions the following well-known fact:—

"At the National Spiritual Convention, at Chicago, called to consider the question of a National Organization, the only plan approved by the committee especially provided that no charge should ever be entertained against any member, and that any person, without any regard to his or her moral character, might become a member."

Such statements as these do not surprise us at all. We cannot be surprised that effect follows cause. We have shown that the teachings of Spiritualism lead to this result; a result we have looked for since the first introduction of this system of error.

The *Cleveland Herald*, speaking of Dr. Hatch's statements, says:—

"The Doctor gives other cases to illustrate this, but those of our readers who saw the experiments made in this city not long since by Spencer, need no further proof of the assertion, that there are cases in which the subject becomes perfectly under the control of the operator."

Spiritualists claim that "the spirits" can work wonders through the media that mesmeric and psychological operators cannot reach through their subjects. Of course they must have entire, complete control of the medium. In connection with this fact, take the admissions of Spiritualists that no spirit can be identified, and what a field of deception is opened before us! This point we will next examine.

Chapter Six.

The Spirits Cannot Be Identified.

If this assertion can be established, if it can be shown that Spiritualists themselves, after long and carefully testing the matter, acknowledge that spirits cannot be identified—that they will personate and deceive so as to defy all efforts at detection, then their unreliability is fully shown. No better evidence than this is needed of the danger of the system, because deception cannot certainly be detected in any instance, therefore the deception may be permanent—never exposed till the deceived and bewildered soul is ruined.

In arguing this and other points, we produce as evidence the testimony of Spiritualists and such as have been Spiritualists; here we wish to introduce their evidence, with a few interesting remarks from Pres. Mahan:—

"Certain experiments have been made, in order to determine whether spirits are present. Individuals go in as inquirers, and get definite answers—in the first place, from departed spirits of persons yet living; in the second place, from departed spirits of persons who never existed here or anywhere else; in the third place, from departed spirits of brute beasts. Now, it will not be denied that answers are obtained from these, but it is said the communications come from spirits in a dishonest state of mind. But they will answer all the test questions that any other spirits can do. You cannot get a test applied in any question, cannot form or establish a test, that will not be as perfectly fulfilled in these cases as in any other. Now, if lying spirits can read our inmost thoughts, what evidence have you that any but lying spirits ever did communicate? How do you know but that when you were communicating, the father of lies was present, and shaped his lies for the very purpose of deception?" *Discussion at Cleveland with Tiffany and Rhen, page* 13.

Had the President followed up the last idea presented above, instead of trying to account for all the phenomena on natural principles, he would doubtless have more nearly met the arguments of his opponents. Again, he says:—

"I venture to affirm that the testimony of no individual would be received in a court of justice which varied according to the persons with whom he conversed. Now I say that you cannot bring a solitary spirit that will not do this identical thing. A spirit will come into an orthodox circle, and affirm absolutely all the articles of the orthodox creed. You may in the same spot change the character of the circle and he will deny all he has said before. You may change the third time, and he will deny *all* he has said before, and assert an entirely new theory. Now I will appeal to any judge of any court, if he would receive the testimony of such a person. Again, they contradict each other in things that spirits cannot be ignorant of. They have attempted to tell us the location of the spheres, the distance between the surface of the earth and the spheres; and I do not believe that you can bring two spirits from the vasty deep that will agree in such a simple fact as that—that will agree with regard to any essential condition with reference to the spirits there, who is there, and what is their condition.

"Judge Edmonds has drawn a picture of what he has seen, that made one of his hearers say, 'Why, Judge Edmonds, that is worse than a *Presbyterian Hell!*' He says that he has seen spirits which have been there 18,000 years, that look like monkeys; and that he has seen those who have horns, just as he has seen in pictures. I take the books, and then the testimony of all that have witnessed these circles, of whom I have inquired, and I have never yet met an individual who would honestly tell me that he believed that the testimony of the spirits was reliable. When in New York, I obtained the loan of a book, and wishing to know whether it was a spiritual production, I went down to the Spiritual Telegraph office, and inquired of Mr. Brittan if that was a hoax. He said, 'We are not responsible for the sentiments here, only for its origin. We do not take the testimony of spirits as reliable.' I put the same question to Dr. Underhill, and he said, 'I would not rely upon the responses received through any medium. If the spirits tell me what accords with true philosophy, I believe it, but if they do not, I do not believe it.' Well, now, what a source of information is that? Why; if it accords with what we know before, why, believe it, but

all beyond is doubt. Now I do not believe there is *any* person dare go beyond that." *Id., page* 87.

In a discussion of this subject in the summer of 1856, with one who claimed to have been the first Spiritualist in the State of Michigan (a Mr. Hobart of St. Joseph County), he made the following remark:—

"The spirit sometimes *assumes* the name of an individual belonging to the same church, to induce them to hear. This is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission which we did not then suppose an intelligent Spiritualist would make. Any such assumption by a lying spirit would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. 9:5. That they do deceive those who seek to them is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. *They* are good, but it is *our* weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and to lie us into the truth!

We did not know till that time that Spiritualists had so little confidence in these communications; but investigation proves the fact. Yet it is an obvious fact that all Spiritualists have changed in their faith and lives under the influence of the spirits. This is a point worthy of careful consideration, that they are continually being molded and fashioned by an influence in which they dare not publicly avow the least confidence.

Said Joel Tiffany:—

"Persons have supposed that when they get *correct* answers they get *tests*. But when we come to understand that the spirit can come into rapport with the mind in the circle, we then discover that he can perceive his thoughts and get the *answer* as well as the *question* from his mind, and then being in communication with the medium can answer all his questions, and give him perfect answers, as to identity, at the same time that he is a far different spirit from what he purports to be." *Discussion with Mahan, page* 52.

The following remarks from Dr. Hare, made in the N. Y. Investigating Class, show that he also believed there was danger of being deceived:—

"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of spirits, because spirits there occupying different spheres and immensely differing in their degrees of development, accordingly give discrepant accounts of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

What folly, to talk of applying the same tests of identity to spirits that we do to persons here! The Doctor knew better, as every one does. But he admits that we cannot trust them, unless we can identify them, and the most experienced Spiritualists say that is impossible. He seemed to consider *himself* safe from deception, as will appear by the following remark:—

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father, and mother, and others were present, assume a false character and name, to deceive him any more than it was possible for any individual to assume to be and speak as some one else at a town meeting, without being detected."

But Dr. Hare *assumed* that "Washington, Franklin, his father, and mother," were present, for he could have no evidence of it whatever. We have attended many town meetings in years gone

by, but we never yet knew any man to speak in such meetings in the name of his neighbor; but such things often take place in "circles," according to the testimony of Spiritualists.

Judge Edmonds, in "Spiritual Tracts," No. 7, page 4, says:—

"One day while I was at West Roxbury, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character —one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity.

"I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me.

"I took it for granted he was dead, and was surprised afterward to learn that he was not. He is yet living.

"I cannot, on this occasion, go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much of a spirit-manifestation as any I ever witnessed or heard of."

But the credulity of Spiritualists knows no bounds. With all the evidence before him, and the well-known admissions of Spiritualists that lying spirits personate our friends so well as to defy detection, the Judge yet thinks it was the spirit of his friend yet living!

The following experience of a circle of "six ladies and gentlemen," is taken from the *Boston Bee*. The spirit of a dog first identified itself; the paper states:

"Several satisfactory answers were given relative to its name, that of its late master, time of its decease, &c. . . The next spirit was that of a cat, who revealed the secret that

it had been drowned while at a very tender age, in a cistern, by a young lady who was present. The answers in this instance were correct and satisfactory.

"After this, a gentleman (who was a medium) asked if the spirit of a favorite horse was present. The raps were in the affirmative. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead, the name of the place where it had been struck by lightning, &c." *Copied from Prof. Matteson.*

In these instances the most satisfactory "*tests* of identity" were given; who has ever known any better to be given by any spirits?

Dr. Hare became satisfied that he was conversing with Christ, but Woodman says:—

"For our part, we do not believe that Jesus Christ has communicated through any medium *directly* during the present century, though we do not pretend to know. If he should come to communicate, how would he be known? No living person would know him by his form, his voice, or his writing. No person could be induced to recollect by the relation of unpublished facts in his life, or by any peculiar marks, or idiosyncracies of character, for all these are unknown. So far as we could see, there could be nothing to identify his person. If the communication should be in any respect impure or immoral in its tendency, it would stand self-condemned. If it should be found in perfect harmony with the divine law, still it might come from some other intervening spirit." *Reply to Dwight, page* 65.

These remarks would apply to any other as well as unto Christ. And if the professed Christ should communicate "in perfect harmony with the divine law," Mr. Woodman would be inclined to regard it as some intervening spirit—and lying spirit, of course, professing to be what it was not. But suppose it professed to be one who had lived in the present century, with whose form, voice, writing, character, &c., we were acquainted, could we identify him with any greater certainty? A. J. Davis, in the *Herald of Prog-*

ress, Feb. 1, 1862, in answer to a question concerning the appearance of spirits, says:—

"These appearances are intended merely as *reminders* and as *tests* of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations."

In the *Spiritual Telegraph* of July 11, 1857, the leading editorial is entitled, "On the Identification of Spirits." The following is the commencement of the article:—

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and that if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of *a spirit*, rather than to prove what *particular* spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is entitled to no credit whatever. The "experience and observation" of the editor of the *Telegraph* entitles his testimony to

as much credit as that of any Spiritualist in the country. According to his view, we can only assure ourselves "that the manifesting influence is that of *a* spirit," which we would not deny, but we cannot ascertain "*what particular spirit*" is communicating, as they "personate with such perfection as to defy every effort to detect the deception." This is all that we have ever claimed, or could claim, in regard to this great system of falsehood. The following from the same article is equally expressive of their characters and actions :—

"From much experience and observation, however, we are satisfied that if, after having received in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits, or prejudices of other spirits than the one with whom up to that moment we have been talking, then *other* spirits who may be more nearly related to, or who may have more perfect control over, the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world, should have so soon changed his opinion on that particular subject!"

A. J. Davis makes a statement similar to the above. If only the main points of the spiritual theory were true, we could not be surprised if all changed their minds in many respects when they enter the "spheres." But what a confession is this! How completely are all their tests of identity and claims for reliability swept away!

Mr. Tiffany has also given pointed evidence on this subject :—

"When communications are received through public mediums, the probabilities are that the communicators belong to a very low plane of development, and that the communications cannot be relied upon, whatever may be the professions of the communicator. There is almost always an influence which belongs peculiarly to each medium—an influence which seems to be a presiding spirit, which that medium will usually recognize, answering to the name of 'Jim' or 'John.' It is generally the case that this spirit will be found on hand first, and is the one to do whatever is to be done, and he becomes the father, mother, brother, sister, or friend, of everybody. . . . The circumstances of a public circle are exceedingly unfavorable to getting communications from spirits of a high degree of refinement. The most that can be obtained under such conditions is some external evidence of spiritual existence. The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, are under an influence to deceive, to cheat, which is almost irresistible. It does not matter particularly how good manifestations they get. I have seen this deceptive disposition manifested in mediums who could get very remarkable manifestations, such as the movement, in the open light, of a table with several men standing upon it."—*Lect., pp.* 122–3.

According to this high spiritualistic authority, all the mediums advertised to give public *seances* are deceivers and cheats, and subject to a deceptive influence; as the Scriptures say of this class, "Deceiving and being deceived;" and those who consult them are mere dupes. Mr. Tiffany has spoken our mind exactly.

Dr. Potter says:—

"Not one per cent of the manifestations have had a higher origin than the first and second spheres. These spheres being full of low, ignorant, deceptive, mischievous, selfish, egotistical spirits, fond of controlling media, they have, by reading the minds of mortals, and picking up old poetry, essays, and the floating notions of the times, with a few facts obtained from higher spheres, passed themselves off for our friends and relatives and the great and good of all ages."—*Spiritualism as it Is, page* 16.

Dr. Randolph says:—

"The fact is, good spirits do not appear one-tenth as often as imagined; the majority of spiritual appearances are but out-creations—subjective images of the seer objectified—else are psychological projections of other minds—images impressed upon the susceptible person's brain."—*Dealings with the Dead, page* 255.

A. J. Davis, in "Present Age and Inner Life," says:—

"A medium may obtain thoughts from a person sitting in the circle, or from a mind even in some distant portion of the globe, and still be wholly deceived as to the source of them. Because, so far as all the primary interior sensations and personal evidences are concerned, such impressions do appear and feel, to the receptive vessels of the medium, precisely identical with those which emanate from a mind beyond the dominion of the tomb."

So, according to the great seer, all the phenomena of test-mediumship may be produced without any spirit influence at all!

Jacob Harshman, a medium, writes:—

"Under these influences, they become impatient with the spirits, who do our work by immutable laws. And under such a state of excitement, they respond to their own questions, by a law which they do not understand, and consequently mistake it for a spiritual operation."—*Love and Wisdom, page* 28.

Judge Edmonds makes a statement bearing directly against the reliability of the communications. He says:—

"Occasionally there are instances where it would seem as if the medium was giving the precise words of the spirit. But this is rare, because it involves a state of things in the medium, both physically and mentally, that is very difficult to attain, namely, an exclusion of the medium's self-hood—a suspension of his own will, and spirit control, that is very unnatural, very difficult, and very dangerous, and, therefore, necessarily very rare."

The Judge saw that their discord and contra-

dictions needed some apology, and this was his plea in their behalf. Being questioned in relation to the disagreement between himself and Dr. Hare, both under the instruction of the spirits, he answered as follows:—

"Thus Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life, Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God, and his own immortality. So far his spirit teachers have already gone with him. But he still denies Revelation. He is as sturdy and sincere now in that denial as he ever was. Will it be just to conclude, because his spirit teachers have not yet brought him up to that point, that, therefore, there is not and never has been a Revelation?"—*Spir. Tr. No.* 5, *p.* 12.

Such an evasion as the above goes very far toward destroying our confidence in the honesty and sincerity of Judge Edmonds. Yet we would not consider it worth while to notice it here did he not do Revelation the injustice to connect it with Spiritualism. That it is nothing better than an evasion is evident, for

1. He knows—he cannot be ignorant of the fact—that thousands have been led to renounce Revelation under the influence of Spiritualism.

2. Spiritualists, including Judge Edmonds himself, deny a Revelation of "authority," without which the Bible is not only a nullity, but a falsehood, for it claims authority to the fullest extent.

3. He must be aware of Dr. Weisse's statement that spirits and mediums do not contradict his views of the Bible (which coincide with those of Dr. Hare), that it is only a transcript of heathen fables.

4. He very well knows that A. J. Davis, who is the great apostle of Spiritualism, has ever been unsparing of his denunciations of the Bible.

5. He well knew that Dr. Hare not only continued to deny Revelation, but that his teachings were sanctioned and approved by the highest spirits! It is stated by Dr. H., in his preface to the fifth edition of his work, that his infidel strictures on the New Testament *were indorsed by Christ himself!* in the presence of Washington, Franklin, and others. If Judge Edmonds were *not* a Judge—not acquainted with the laws of evidence, his statement might be considered more excusable. We have seen the claim put forth by a Spiritualist, in a boastful manner, that Dr. Hare has done more to destroy faith in the Bible than any other man of this age; yet *his teachings come to us more strongly attested by spirits than those of any other Spiritualist.* He received *ministerial credentials* (which he published), *as a teacher of truth* to the world; these credentials were given under the sanction of an assembly of spirits, and "obtained under test conditions." The assembly said that they accredited him as their minister to earth's inhabitants, and that he was battling fearlessly against error. In this assembly were "Geo. Washington, J. Q. Adams, Dr. Chalmers, Oberlin, W. E. Channing, and others." Can the Judge show any better indorsement than this?

Again, Warren Chase was one of the very earliest advocates of Spiritualism. He has been most persistent and untiring in his efforts to advance its interests. Perhaps no one has delivered more lectures, or cast a wider influence in its favor, than he. An infidel at the beginning of his course, what has Spiritualism done to correct his infidelity? At this time he stands a most defiant infidel, or more nearly an atheist, everywhere in-

dorsed as a faithful exponent of Spiritualism. And so of Ambler, Harshman, Hoar, Denton, Wadsworth, Hull, Carter, &c. In fact, we can scarcely find an exception. Without being able to identify a single spirit, they yet follow them blindly, willingly, into the lowest sinks of Pantheism.

Although Spiritualism does not furnish any test of identity, nor any means of detecting the tricks of mediums or the falsehoods of spirits, we feel assured that *there is a test* which will "detect the deception." It is "the law and the testimony" of God's word. "If they speak not according to this word it is because there is no light in them." We have shown that they do *not* speak according to this word, and that, *even by their own admissions*, there is neither light nor truth to be expected from them. Every test by which Spiritualists profess to be convinced of its truthfulness is proved fallacious by the evidence quoted from Partridge, Davis, and others; and we give not a tithe of the testimony that might be collated on this point. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of unknown evil spirits. They would dethrone God, "the Judge of all," and arrogate to themselves the prerogatives of his office. They would bring the Saviour from the Father's throne, where he sits a Priest to intercede for man, and be their own redeemers —their own saviours. They destroy all distinctions of right and wrong. They cast off moral restraint in the name of freedom, and make no difference between liberty and licentiousness.

Chapter Seven.

They Are Not the Spirits of the Dead—They Are the Spirits of Devils.

Besides the *demons* so often spoken of in the Scriptures (commonly translated devils), there is another class of spiritual existences recognized there, namely, the angels of God. We hold that none of these are the spirits of dead human beings. Angels have sometimes appeared in the similitude of men, but that a distinction is recognized is very plain. Paul says in Heb. 2:16, that Christ took not on him the nature of angels, but the seed of Abraham; therefore the seed of Abraham are not angels. In the account of the transfiguration, which was the only instance of the appearance (after death) of any of Adam's race, till after the resurrection of Christ, Moses and Elias are called by name, but they are not called angels. At the resurrection of Christ, "the *angel* of the Lord descended from heaven," while *saints* came up out of their graves.

We elsewhere prove that the devil was not of human origin; as he was a sinner before the fall of the human race. Peter also says that the angels that sinned were cast down, to be reserved unto the Judgment. 2. Pet. 2:4. Jude says the same. Verse 6. Paul says the saints shall judge angels: but this judgment, to which the fallen angels are reserved, is not in this life. 1 Cor. 6: 2, 3. The Saviour promised the apostles that, in the regeneration, when the Son of Man shall sit in the throne of his glory, they shall sit upon thrones, judging. Matt. 19:28. And John lo-

cated their occupancy of the thrones of judgment after the resurrection. Rev. 20. Thus the distinction of saints and angels is still preserved in the world to come. Again, that there are heavenly intelligences not of human origin is shown in Gen. 3, where it is stated that God placed cherubim to guard the way of the tree of life. This was before the death of any of the human race.

The passage of Scripture that is, perhaps, more than any other, pressed into the service of Spiritualism, is found in Rev. 22:9; but this also is made to serve in that cause by a perversion. Spiritualists affirm that the angel said he was *one* of the prophets. The word *one* is not in the text, neither is it necessary to be supplied to make sense of the text, or to make it harmonize with the general teachings of the Scriptures. On the contrary, we contend that the addition of this word gives a wrong sense to the passage—one not justified by the Scriptures; yet it is quite necessary to make the addition to make it even seem to teach the spiritual theory. It is quoted with this addition by Judge Edmonds, in Spiritual Tracts, No. 2, p. 12, or reply to Bishop Hopkins; by a Mr. Barnum, in a discussion at Clarksfield, Ohio, published at Oberlin; and is so used, though not in the form of a verbatim quotation, by Woodman, Reply to Dwight, p. 19; and by Gov. Tallmadge in the Introduction to the "Healing of the Nations," p. 24. The angel refused to be worshiped by John, saying, "I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Now if there is an ellipsis to be supplied anywhere in the passage it is quite as natural to read it: "I am thy fellow-servant, and

the fellow-servant of thy brethren the prophets," &c. All intelligences are fellow-servants of the same Deity.

But if the passage contained the interpolated word, and read as quoted by Edmonds and others, it would not necessarily teach the spiritualistic view, as Enoch and Elijah did not die, and many saints were raised from the dead at the resurrection of Christ; and one of these could have said with truth what is attributed to the angel in Rev. 22:9.

This leads us to examine the subject of Scripture psychology, or perhaps more properly Scripture anthropology; for we wish to inquire what the Scriptures teach of *man* as a being, a subject of the government of God. And we feel confident that a fair examination of this subject must convince those who make the word of God their standard of faith that it is impossible that these *rappers* should be the souls or spirits of dead men.*

*No idea is more strongly opposed by Spiritualists generally than that death leaves us in a state of unconsciousness, or, as the Bible says, that "The dead know not anything." Yet this is admitted by much good spiritualistic authority. See the following proofs:—

"There was no other spirit near me when I closed my race on earth. I was not without her presence a moment, though a short interval elapsed in which I saw no one. . . . It was not over an hour after I left it [the body] till my spirit was conscious of all that was passing in the house."—*Pilgrimage of Thomas Paine in the Spirit World, pages* 18, 19.

"I shall be first to greet his spirit when it enters our home. The struggle will be but for a moment. He will be lost in unconsciousness. When he returns to himself he will find," &c.—*Spirit of Louisa W. Johnson (sister of Wirz), Rel. Phil. Journal, Nov.* 18, 1865.

"That which is one of the most interesting passages in life's journey, and would be so regarded and enjoyed by every one if they understood it, is passed by most like going through a dark tunnel on a railroad, if with any consciousness at all, with a

Man was formed of the dust of the earth; when the Lord breathed into his nostrils the breath of life, the man (that was made of the dust) became *a living soul.* Gen. 2:7. These words are translated from the Hebrew *neh-phesh chayiah.* The correct use of these words seems to be but little understood. It is generally supposed that the term soul, or living soul, implies an immortal, intelligent principle, superadded to the man that was made of the dust of the earth. But the Scriptures do not so teach. The man that was made of the earth *became* a living soul, or living creature. But he was *made* before he received

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shudder. *I am told* that several hours elapsed before consciousness returned. I was not then in the room where I had passed away. . . . My first consciousness was very dreamy and uncertain."—*Birth into Spirit Life, by Dr. A. B. Child, Progressive Age, Dec.* 17, 1864.

"And if a person is spiritually in a certain sphere at death, in that sphere he finds himself the moment he *resumes* his consciousness."—*Ballou, quoted by Hare, page* 322.

"What event first made you conscious of being in the spiritual world?

"No particular event. I became conscious gradually.

"Was there any suspension of your consciousness?

"Yes.

"How long did it continue?

"I have no means of telling how long.

"Is the suspension of consciousness the same in all persons?

"It is various with different persons, depending on circumstances—longer where the death is sudden; each has his own time."—*Judge Edmonds, Vol. 2, Appendix B, page* 524.

"The man so killed—what was his sensation? It was for a time suspended. To *him*, existence was nothing. . . . So Professor Webster was eight days and a half unconscious."—*Death and the After-Life, by A. J. Davis, pages* 18, 19.

"It is said that some spirits require a thousand years to awake to consciousness. Is this true?

"Yes, this is true."—*Through Mrs. Conant, Banner of Light, June* 3, 1865.

Some spirits, it is true, say the opposite of this; but why do they lie about it? and which (if either) is to be believed?

the breath of life; of course he was then an inanimate, lifeless creature, or soul. Some reader may, perhaps, be shocked at the idea of a lifeless or dead soul; but the Scriptures are our guide, and they warrant the expression. In Num. 6:6, the law of the Nazarite is that "he shall come at no dead body;" Hebrew, *meth neh-phesh*, literally, dead soul.* The same also in Num. 19:13. Again, Eze. 18:4 says, "The soul that sinneth it shall die." There could then be no impropriety in calling it a dead soul.

The Hebrew word *neh-phesh* occurs in the Old Testament 745 times. It is translated soul, 473 times; life, 118 times; person, 29 times; mind, 14 times; heart, 15 times; body, 10 times; will, 4 times; thing, twice. It is translated 43 different ways, but is never spoken of as being immortal. It first occurs in Gen. 1:20: "And God said, Let the waters bring forth abundantly the moving creature that hath life;" Hebrew, *soul;* see margin. Also in verse 30: "And to every beast of the earth, and to every foul of the air, and to every thing that creepeth upon the earth, wherein there is *life;*" margin, Hebrew, a *living soul.* Verse 24 is nearly like verse 30, but *neh-phesh* is translated *creature.* On this passage Dr. Clarke says:—

"*Neh-phesh chayiah;* a general term to express all creatures endued with animal life, in any of its infinitely varied gradations; from the half-reasoning elephant, down to the stupid potto, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

If this expression, living soul, applied to man in Gen. 2:7, proves his natural immortality, it

* Our authority on this subject is the Hebrew Concordance.

would equally prove the immortality of those *living souls* or creatures spoken of by Dr. Clarke, as quoted above. But we do not consider that they prove the immortality of these inferior creatures or imply their equality with man; nor does man's superiority and hope of immortality rest on such expressions.

The doctrine of inherent immortality, independent of the gospel of Christ, is not a Bible doctrine, and of course is not of divine origin. But it is the foundation of Spiritualism, and therefore we cannot wonder at the great efforts of Spiritualists to uphold the dogma. Were we ignorant of Satan's devices, we should be astonished that a doctrine which has not a single testimony of Scripture to sustain it, should come to be a cardinal doctrine professedly based on the Scriptures. And when we see hundreds and thousands of professors of Christianity renouncing the Bible for Spiritualism, claiming that it affords the most reasonable and philosophical evidence of the immortality of the soul, we can but think it is because the words of the Lord in Gen. 3 : 19, and the gospel hope of the resurrection of the dead, have been rejected.

We are admonished by this that error is always dangerous in its tendency, whatever appearance it may present. It may in a measure be inert, and be regarded as harmless, or even useful, till called into activity by circumstances, and may then become the prevailing and overspreading abomination of the age. Error is never innocent. If it appears to be idle, it is yet like the seed thrown into the ground which, though lost to the eye and beyond immediate notice, is nevertheless gaining strength to spring forth into life and ac-

tivity. And as we do not expect a harvest except the grain passes through a process of gradual development, so error is often sown in stillness, and acquires strength without opposition, because the nature of its fruit is not yet apparent. By association, also, vice itself ceases to appear repulsive; therefore, we should not be surprised if those who have sported with error in its youth, should consent to nourish it in its age. That these remarks are pertinent, we think will appear on examination of the subject.

When man was created, he was subject to law, and (contrary to the teachings of Spiritualism) placed on probation, or made accountable for his actions. The Lord forbade a certain course of action, declaring as a penalty if he pursued it, that he should "*surely die.*" The serpent contradicted God, and said they should not die though they disobeyed God. *Here the foundation was laid for the theory of Spiritualism.* But the issue is on record—the result is apparent to all. The serpent "beguiled" them to destruction, as the Bible says. Adam died, Eve died, and their posterity are every day dying around us. But the deceptions of the "wicked one" are not ended. He has introduced false expositions of God's word, and yet makes man believe that he was right. Satan assumes an air of wisdom, and introduces himself as a learned philosopher! telling man that his body was corruptible in its nature, and it would have died if he had never sinned! but his "soul" is immortal and cannot die though he sin ever so much. And this, alas, is currently believed. But if this were so, it would be more proper to say that the Lord beguiled man, making him believe that death was the consequence of his sin, and not

published under the title "Which? Protection, Free Trade, or Revenue Reform." It contains a large number of the contributions to the argument on this question, embracing what has been written and said by those taking widely different views with regard to it. The volume begins with an essay on "International Trade," by Aaron L. Chapin, D. D., president of Beloit College. It includes further on a paper on "Modern Political Economy," by Adam Smith; a speech of Henry Clay, made in 1832, in defence of the "American System"; John Stuart Mill on "Protection and Free Trade"; Horace Greeley on "The Ground of Protection"; Dr. Francis Wayland on "Protecting Duties"; Henry C. Carey on "The Failure of Revenue Tariff"; Amasa Walker on "The Falacies of the Protective Theory"; Dr. Francis Bowen on "The Limits of Free Trade and the Protective System"; Richard Cobden on "Free Trade"; Daniel Webster's speech advocating protection in 1846; Thomas G. Sherman on "Does Protection Protect?" Henry Carey Baird in a protectionist argument; Henry Fawcet on "Protection and Free Trade"; Justin D. Morrill's speech on "The Tariff" in 1881; Prof. W. G. Sumner on "The Establishment of Protection in the United States"; the speeches of Samuel J. Randall, Frank H. Hurd, William P. Frye, John Randolph Tucker, John G. Carlisle, William R. Morrison, Abram S. Hewitt and William M. Springer, recently delivered; David A. Wells on "The Necessity and Benefit of the Speedy Reduction of Tariff Taxation"; "Views of President Lincoln"; James G. Blaine on "Free Trade for Shipping"; Frederick Bastiat of the Institute of France, in a pungent free trade essay; Prof. Emile de Lavaleye on "Free Trade"; F. W. Taussig on "Tariff and Wages"; James A. Garfield on "Free Trade Should Be the Ultimate End and Aim of Tariff Legislation"; John L. Hayes touching "The Farmers' Question"; Prof. John Bascom in an essay taking the opposite view of the farmers' interests; Horace White on "The Ground of Protection Changed"; Prof. Robert E. Thompson and Prof. A. L. Perry discussing, with opposite views, the question as to whether protection raises prices; and a concluding paper by J. Schoenhof, comparing English and American wages. It will be seen that the argument on both sides is presented by the most distinguished advocates of either side respectively. The book is one that it is safe to put into the hands of the people, and we wish it could be carefully read, and an honest judgment formed upon it. The advocates of revenue reform need not at all fear the result. [Which? Protection, Free Trade or Revenue Reform. A collection of the best articles on both sides of this great national issue from the most eminent political economists and statesmen. Hartford, Ct: Park Publishing Company; J. A. Cline & Co., General Agents, 31 Milk street, Boston. 12mo, pp.526.

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power of thought, or process of thinking, which ceases at death. It may be, and is, objected that this is a cheerless and repulsive view of death. We confess that it is so; but to the objector we say, You are then seeking just what the serpent hypocritically offered, but God denied, namely, *a consequence of sin neither cheerless nor repulsive.* But this should not be the direction of our investigation. The question is, What is truth? What say the Scriptures? He who prefers a pleasing fable to unpleasant truth may turn at once from God's word to the vagaries and falsities of Spiritualism, where the "carnal mind" will find enough to please it. But we have to deal with facts, not with fancies; and where shall the truth be found? Most certainly with one of three classes:—

First, Those who teach that the soul is immortal, and that death means eternal torment. This involves the idea that part of the human race are now, and have been for thousands of years, suffering unutterable torment; that they will be caused to appear in the Judgment, and then returned to their abode of woe, to suffer on in ever-increasing tortures to all eternity. But this is not only repulsive, but the Bible does not teach it, the penalty of the law does not include it, justice does not demand it, reason does not approve it, nor is there an attribute of God or of his government, as revealed in his word, that requires it; man is not held in check by it, because it is beyond the power of his imagination to reach it. Or,

Second, Those who deny a future judgment, and punishment for sin. But this virtually ignores all government, tramples on justice, tolerates vice, and directly contradicts God's word. Or,

Third, Those who believe that man, in death,

rests in unconscious sleep, awaiting the decision of the Judgment; that after that event the righteous will be raised to everlasting life and an inheritance in the kingdom of God; while the wicked, who have rejected the Saviour, and refused to seek for immortality, are judged unworthy of eternal life, and are destroyed by fire, which is the second death. This last view, we believe, is the truth. It accords with the account of the creation and the fall of man, with the psalmist's view of death and the cessation of thought or the powers of the mind, and with the many scriptures that teach our dependence for eternal life on Jesus and the resurrection.

Solomon, comparing the state of the living and the dead, says, "The living know that they shall die," which is the simplest knowledge, deduced from continuous observation; but simple as it is, it is beyond the power of the dead; for "the dead know not anything." Eccl. 9:5. Hezekiah, king of Judah, praised God for the prolongation of his life, and acknowledged his opportunities to praise on this account. "For," said he, "the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee." Isa. 38:18, 19. But Spiritualism teaches that the dead find more truth than the living. David asks: "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:11, 12. Well might Isaiah ask even with astonishment, Should not a nation seek unto their God? for the living to the

dead? when the dead know nothing, and are in the land of forgetfulness.

The word *soul* in the New Testament is from the Greek word *psuche*, which occurs 105 times. It is translated soul 58 times; life, 40 times; mind, 3 times; heart, twice; us, once; you, once. The originals from which the word soul is translated in the two Testaments occur 850 times, but it is never called immortal; it is in no place intimated that it is of an undying nature; immortality is never predicated of man until the resurrection, and then only of the righteous; it is to be sought for by well-doing. Rom. 2:7.

Nor is the principle of immortality contained in the "breath of life," which was breathed into man. It was strictly and only what the words imply—the breath of *life;* its effect was to make the man a *living* man. It is from this term that the word *spirit* is derived. Its property of vivifying, or giving life, is recognized by the apostle James, who says the body without the spirit is dead. This term is also applied indiscriminately to all living, breathing creatures, in Gen. 7:21, 22; and Solomon expressly declares of men and beasts that "they have all one *breath*," or spirit. Eccl. 3:19.

Spirit is translated in the Old Testament from two Hebrew words, *n'shah-mah* and *roo-agh*. *N'sha-mah* occurs 24 times, and is translated spirit, twice; breath, 17 times; blast, 3 times; soul, once; inspiration, once. *Roo-agh* occurs 442 times, and is translated 16 ways; namely, spirit, 282 times; wind, 97 times; breath, 28 times; mind, 6 times; &c. This word, *roo-agh*, is used in Ecclesiastes 21 times, and is rendered spirit, 18 times; wind, twice; and breath, once.

In the text quoted, "They have all one *breath*," or spirit, Eccl. 3 : 19, the same word is translated spirit in the 21st verse, which speaks of the spirit of man and the spirit of the beast. This teaches that "a man hath no pre-eminence above a beast," in death; for they are all of the dust, and all go to the dust, and have all one breath. The difference between men and beasts is shown in life—not in death. How highly, then, should we value the resurrection and Jesus the Life-giver! since all our hope rests on him.

The equivalent of *roo-agh* of the Old Testament is *pneuma* in the Greek of the New Testament. It is also variously translated, as follows: Ghost, 92 times; spirit, 291 times; wind, once; life, once—margin, breath; in all, 385 times. Though these words are translated so many different ways, and used with every possible shade of meaning, the idea of immortality, or a continuous conscious existence after death, is never associated with them.

In the Scriptures, life—eternal life, is presented as a subject of hope. Titus 1 : 2. It is promised by and through Jesus Christ; John 10 : 28; 3 : 16; 6 : 40; 1 John 5 : 10, 11; and it is to be given at the coming of Christ, in the resurrection. Col. 3 : 4; 1 Thess. 4 : 13–18; John 5 : 28, 29; 1 Cor. 15 : 52–56.

The Scripture truths that we have here presented in brief will give the reader readily to understand that the common—very common phrases, immortal soul, and deathless spirit, are not Bible terms, nor is the idea that they are designed to convey sanctioned by the Bible. To use them as they are used by Spiritualists, and in the current theology of the day, is to give false ideas of fallen

humanity, and to rob the gospel of Jesus, the Life-giver, of its prerogatives and glory. The following summary of the writings of Paul on this subject shows the wide difference between the modern views, and the views of the writers of the Scriptures:—

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that he is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to *seek after* by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be "put on" by the saints of God, and fixes it at *the resurrection*, when Christ who is our life, shall appear. 1 Cor. 15:52, 54; Col. 3:4.

"10. Therefore, he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or *be burned*, or *devoured by fire*, he did so without any 'mental reservations,' or 'theological definitions.' In other words, that he said what he meant, and meant what he said."—*Pauline Theology, by H. L. Hastings.**

There are those who will meet this with the cry of "materialism," rather than with argument; and with them materialism is nearly synonymous with infidelity. On this we call the reader's at-

* Our limited space in this book will not allow of an extended examination of this subject. We would refer the inquiring reader to a tract entitled, "Mortal or Immortal," published at the Office of the *Review and Herald*, Battle Creek, Mich. Also to works by other publishers for sale at the same Office.

tention to the following extracts from Dr. Chalmers' sermon on the new heavens and earth, which, though very brief, are sufficient to disarm the candid of all prejudice on this subject:—

"The common idea of paradise is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing, where all the warm and sensible accompaniments which give such an expression of strength and life and coloring to our present world are attenuated into a sort of spiritual element that is meager and imperceptible, and utterly uninviting to the eye of mortals here, where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurement, and certain unearthly ecstacies with which it is impossible to sympathize.

"The holders of this imagination forget all the while that really there is no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered into it; that God so far on that account from looking slightly upon it after it had received the last touch of his creating hand, reviewed the earth and all the green herbage, with the living creatures and the man whom he had raised in dominion over them, and he saw everything that he had made, and behold it was all very good.

"They forget all the while that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, the 'morning stars sang together, and all the sons of God shouted for joy.'

"They forget the appeals that are made everywhere in the Bible to this material workmanship, and how from the face of these visible heavens, and the garniture of this earth upon which we tread, the greatness and goodness of God are reflected on the view of his worshipers.

"No, the object of the administration we are under is to extirpate sin, but not to sweep away materialism; the fires of the last day may melt its solid elements until they are utterly dissolved, but out of the ruins of this second chaos another earth will arise, a new materialism in beauty and magnificence, a 'new heavens and a new earth wherein dwelleth righteousness.'"

The unreliability of the spirits, and the certain

tendency of their teachings, are further shown by the following statement, which we believe is fully justified by the Scriptures:—

THEY ARE THE SPIRITS OF DEVILS.

We here use the term devil as it is *commonly* used, but would call attention to the following statement of Dr. Ramsey, of Philadelphia:

"The word *Daimon* in the New Testament is usually rendered by one word, devil. But this is evidently improper, as it would lead us to believe that there are many devils, whereas there is and can be but one. . . . . *Daimon* in the New Testament always means an evil spirit, who is under Satan's control; a demon."

Again, concerning the distinction between the demons and the devil, or Satan, we quote:—

"The word Satan means an adversary, an opposer. It is never found in the plural number, so that the sacred writers acknowledge but one being of that name. He is styled by our Lord, 'The Prince of this world;' John 14:30; by the apostle, 'The Prince of the power of the air;' Eph. 2:2; and by the Jews, 'The Prince of the demons,' Matt. 9:34; the Septuagint translates the word Satan by the word *Diabolus*, which means an accuser, a slanderer. He is also called in the New Testament by a variety of names, indicative of his character and conduct, as Accuser, Destroyer, Liar, Murderer, &c."

That the devil was not of human origin, as many now contend, we think is evident from the fact that he was the deceiver of our first parents. He is in the Scriptures called, "that old serpent." Rev. 20:2. The apostle John says that "he that committeth sin is of the devil;" and that Cain, who slew his brother, "was of that wicked one." 1 John 3:8, 12. Thus it appears that the first transgressors, even the first members of the human race, were deceived by him; and of course

he was a deceiver, a liar, and in heart a murderer, before there was any sin in the human race. The Saviour teaches the same thing in the parable of the wheat and the tares. He says, The tares are the children of the wicked one; the enemy that soweth them is the devil.

N. P. Tallmadge, in his "reply to Count Gasparin," published in the *Spiritual Telegraph*, says:—

"There is, therefore, but one place of refuge left to him, and that is the one now taken by some of our evangelical clergy, namely, that all these manifestations come from the devil, or from evil spirits. When ministers come to this conclusion, I think they are in a very hopeful way. I then have no difficulty with them; for they cannot long make their congregations believe that a wise and benevolent God has established a law of spiritual intercourse by which the bad alone, and not the good, can communicate."

In this Gov. T. labors under the same fatal error that seems to enshroud all Spiritualists, namely, supposing that whatever occurs is according to God's will, and in harmony with his laws. This, Dr. Hare openly avows, and on no other hypothesis can we find a place for the above declaration of Mr. Tallmadge.

Here we would call particular attention to the fact that we have identified Spiritualism as it is described in the Bible, under the various forms of witchcraft, magic, enchantment, necromancy, divinations, &c., and shown that God, instead of having established a law for intercourse with familiar spirits, *has expressly forbidden it.* We have often been astonished to see Spiritualists professing a belief in the Scriptures, and who are intelligent and learned, so fearfully pervert the testimony of the Bible. This fact is significant—it is the work of an enemy. Thus, in the

"Introduction to the Healing of the Nations," by Gov. Tallmadge, page 20, is the following:—

"These 'Spiritual manifestations' are recognized and foreshadowed in the Bible. 1 Cor. 12. 'Spiritual Gifts' are recognized and described by Paul in his day as a 'manifestation of the Spirit,' the same as the 'Spiritual Manifestations' of the present day. For to one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. And what was enacted then, is being re-enacted now."

This scripture, 1 Cor. 12, is used in the same manner, or to the same intent, by Judge Edmonds in his letters to the *Tribune*, and is so used by Spiritualists in general. And we have noticed its use by these two distinguished men with surprise, and we may say regret; inasmuch as, for the sake of charity, we would rather see men ignorantly misled than willfully perverse. That there are excellences in these men's characters we do not doubt; but so far from withholding the truth on this account, we consider the necessity greater to give a faithful warning, that dangerous errors may not be received under the sanction of erudition and honorable position.

That the above quotation and reference of Scripture is a perversion, is evident at first view; and we are driven unavoidably to the conclusion that the perversion is not by inadvertence or oversight, for the following reasons: the order given in the quotation is the same that is given in the Scriptures, and the expressions quoted are the exact words of the sacred text, showing that the writer was either well acquainted with the text, or else copied from the printed page; yet

the expressions, over and over repeated by Paul, forbidding its application to modern Spiritualism, are carefully excluded. To show the force of these remarks we will copy verses 8–11, of this chapter, putting the qualifying expressions, omitted by him, in italics:

"For to one is given *by the Spirit* the word of wisdom; to another the word of knowledge *by the same Spirit;* to another faith *by the same Spirit;* to another the gifts of healing *by the same Spirit;* to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; *but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.*" In verse 13, the apostle says, "For by *one Spirit* are we all baptized into one body." Again, in Eph. 4, where these gifts are again spoken of, the same apostle says: "There is one body, and *one Spirit*, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Verses 4–6. This expression, "*even as*," gives us to understand that it is wrong to impute diversity to the Spirit, as to the hope, to the faith, or to God the Father. That these scriptures refer solely to the Spirit of God, is evident; and to apply them to the diverse, discordant, and impious modern manifestations of Spiritualism, is nothing short of blasphemy. Gov. Tallmadge, in the same work, page 24, accuses an opponent of "careless and reckless reading of the Scriptures." We think he falls under the same charge of recklessness; whether it is the result of carelessness we leave the reader to judge.

Yet strange as it may seem, the doctrines of

Spiritualism really involve them in the very difficulty that Gov. T. would engulf the "clergy" in. Let it be remembered that Spiritualism teaches that all records of miracles are fables—that laws cannot be reversed, nor even transgressed. Woodman, in his reply to Dwight, page 64, says:—

"As spirits increase in knowledge and virtue, they become more ethereal, and find their natural home or dwelling correspondingly elevated in the heavens. In consequence of this *law* of *their being*, spirits gradually find it more and more difficult to descend through the lower and grosser strata which are next to the earth."

On the spiritual theory of *progression*, we can readily see that the operation of such a law would continually tend to confine all the good spirits far above us, leaving only the bad or evil ones to surround our globe in the "first concentric sphere," and do all the communicating! And this is confirmed by the testimony of other Spiritualists. Dr. Potter says:—

"No spirit can, by any possibility, magnetize any one more than one sphere below himself; as all mortals, while in the flesh, are in the first sphere, it follows that no medium on earth ever has been, or can be, magnetized by any spirit above the second sphere, and all claims of being directly controlled by spirits of the higher spheres, will, *in every case*, be found to be *a mistake, or a falsehood.*"—*Spiritualism as it Is, p.* 16.

With such a certificate of facts, even A. J. Davis must look out for his honors! But he, too, has testified much to the same effect. He says:—

"The most ignorant spirits, but with the very best motives for doing good and teaching mankind, are the first to confabulate and palaver at a 'circle.' Their garrulousness and verbose sermonizations, on every occasion, are remarkable, and exceedingly hard to be patient with. Meanwhile the really wise and gifted in the other world, as in this, are uncommunicative—are patiently, gently, modestly, *silent.*"—*Herald of Progress, Feb.* 1, 1862.

And P. B. Randolph says:—

"I don't believe that more than two in ten of the spirits who control trance mediums are fit company for the inmates of a brothel, much less for those of God's true church."—*The Unvailing, p.* 26.

We leave it to the reader if our estimate of Spiritualism does them any injustice, even according to their own statements.

The Scriptures recognize a diversity of gifts *by the same Spirit;* but Spiritualism claims a diversity of gifts, and a still *greater diversity of spirits.* These characteristics of the two systems are shown in 1 Tim. 4:1: "Now *the Spirit* [singular] speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits* [plural], and doctrines of devils," or demons.

There is a text of Revelation that we think clearly refers to this work. Rev. 16:14: "For *they are the spirits of devils,* working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." We have before referred to Matt. 24:24, to show that false christs and false prophets shall arise, showing *great signs* and *wonders;* and to 2 Thess. 2:9, 10, that Satan works with "*power* and *signs* and *lying wonders,* and with all deceivableness of unrighteousness *in them* [mediums] that perish; because they received not the love of the truth;" and to Rev. 13:14, to show that miracles will be wrought to deceive. We have also shown, by the word of God, that as the magicians of Egypt withstood Moses by counterfeiting the work of God, so will the truth be resisted in the last days.

The word of the Lord is fulfilled. We are in

perilous times; iniquity abounds; the power of godliness is seldom seen; men are even now in perplexity: the nations are angry and becoming distressed. Soon will the judgments of God be manifest, and destruction sweep as a whirlwind over the earth, swallowing up the ungodly in everlasting ruin. How good is the Lord to mark out our path and set up waymarks so plain that we need not be mistaken! One of the plainest signs of these perilous times, a great danger of which we are warned in Scripture, is the work of Satan now manifested in Spiritualism. May the Lord set home the truth to our hearts, that we may truly "discern the signs of the times."

By the prophecies examined we have shown that,

1. We live at the time when these great wonders are to be expected; when the truth will be resisted as it was in the days of Moses.

2. The description of the locality applies to this country, where this work has arisen. See remarks on Rev. 13.

3. False christs and false prophets have arisen.

4. They are under the influence of "seducing spirits."

5. Their teachings are the doctrines of devils.

That they show "great signs and wonders," as the Saviour prophesied, we have not particularly noticed, as no evidence from us is needed on that point. The facts of the physical manifestations are placed beyond a doubt. In proof that there is often shown superhuman power and intelligence we can refer to the Spiritualist papers which have abounded with evidences, and to the experience of Gov. Tallmadge, Judge Edmonds, Dr. Hare, and hundreds, yes, thousands of others, in every

part of this country and in foreign countries. No fact can be better attested. Thousands have been convinced by the manifestations of power alone. We have sometimes wondered that any would be deceived by such displays of power, when the Scriptures plainly point them out and give warnings, that all may understand. But again we notice that there is very little genuine faith in the Scriptures, in these days. The Scriptures say that in the last days perilous times will come; men will have the form of godliness, but deny the power thereof; iniquity will abound and the love of many wax cold; and they that live godly in Christ Jesus shall suffer persecution. But men believe that in the last days iniquity will not abound. The State will protect the church from persecution; the world will be converted; and that it will *not* be as it was in the days of Noah and of Lot. The Scriptures say that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils; and many who have long taught that the Bible is the word of God, now reject the doctrines of the Bible for the teachings of these deceptive spirits. And the truth has been so perverted that many profess to be converted from infidelity to a belief in the immortality of the soul by the influence of Spiritualism; and learned Doctors and Professors who have failed to find evidence in the Bible to sustain this unscriptural notion, now gladly hail this new ally by which alone they can maintain the position they have taken before the world. In a sermon by "Rev. A. D. Mayo, in the Division-st. church, Albany," he says:—

"We, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature

could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul;* and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of heathenism or middle ages of Christianity."

The editor of the *Spiritual Age*, however, better understands the relation of table-tipping, &c., to this new theory—he knows that from such a diversity of views as is taught by the spirits, it would be impossible to reduce a system that any reasoning mind could embrace, and that all Spiritualists confidently and necessarily appeal to the evidence of physical power as the ground work of their theory. The editor remarks:—

"In discussing the subject of Spiritualism, the able author takes very comprehensive views of its developments and ultimate uses, regarding it as a great cry of the popular heart after a rational faith in immortality." He seems, however, to have overlooked the fact that this rapping, 'tipping of tables, and rattling of wainscots,' is fast reducing our faith in immortality, hitherto but conjectural, to a *scientific* verity, and *thus constituting it* that 'rational faith' which the popular heart of the nineteenth century demands."

By reference to the reports of the Committees appointed to examine the Fox girls, and to inquire into the causes of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by

the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. The editor is doubtless right. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion* as follows:—

"Old skeptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit hand on their unconcious tables. . . . The little pine wainscot that shook the air in a small room in Rochester has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

But God has spoken on this subject. His words are plain, and easy to understand, though they may not, like the words of the enemy, meet the applause of the "popular heart," or even penetrate the "theological marble" upon which the ecclesiastical edifice of modern times is built. The Lord says, "The soul that sinneth it shall die." Spiritualism is based upon the first doctrine that the devil ever taught to man, "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Among the heathen, who did not like to retain God in their knowledge, it flourished under the name of the immortality of the soul. When the "Man of Sin," the Roman hierarch, arose, this doctrine, with many other corrupting influences of heathenism, was engrafted into the creed of the professed Christian church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification. More modernly it took the milder and more seductive appearance of Universalism; and lastly, it has

been more strongly developed as Spiritualism, with all its attendant wonders, falsities, and dangers. A belief in the first proclamation of this falsehood resulted in the expulsion of our first parents from the garden of Eden, and the loss of their lives: a sad comment on the teachings of the enemy. And the word assures us that the result will ever be the same. The "wages of sin is death," says the word of God. "No," says the enemy, "there is no such thing as death; it is only a transition to a higher life." The Lord says, "The soul that sinneth it shall die." "The soul is indestructible, and cannot die; "replies the enemy. Thus they defy the power of God, and trust in their supposed deathless nature for an escape from the penalty of the divine law. As surely as a tree may be known by its fruit, so surely does the opposition of Spiritualism to God and his law prove its Satanic nature and origin.

Chapter Eight.

DANGERS OF MEDIUMSHIP—SPIRIT CONTROL—EVIL PROPENSITIES—GRATIFICATION THROUGH MEDIUMS—CONSEQUENT CRIMES.

Notwithstanding all the evidence that has from time to time been presented to the world, of the Satanic origin and evil tendency of these spirit workings, many are so deluded as to court the influence of these spirits, and desire to be developed as mediums. We would that our words of warning could reach the ears and touch the hearts of all such. But Spiritualists will claim that we mag-

nify the danger—that we view the subject from a wrong standpoint, and with eyes of prejudice.

It has been our aim throughout this work to present Spiritualism *as it is*,—and as it is presented to the world by its own adherents and advocates! We have not offered as evidence the testimony of their enemies, or of those not well acquainted, by observation and experience, with its workings. Let this fact be marked. We now propose to examine the subject of *the dangers of mediumship or spirit control*, and this altogether in the light of proofs presented by themselves. The following points are presented to us by spiritualistic data:—

1. The spirits control the mediums, acting, not only independent of, but against, their wills.

2. The spirits have all the evil dispositions, propensities, and desires, of wicked, debased persons in this life.

3. These desires they had no means of gratifying until the recent discovery of mediumship.

4. Spirits do now gratify their desires by inducing such desires in the medium, causing them to indulge in evil practices, of the gratification of which the spirits partake.

As some of the testimonies now offered bear upon more than one of these points, we shall not arrange the evidence under each head respectively, as that would involve the necessity of repeating them, and thus add to the number of our pages.

Of the great influence and power of spirits over the mediums, no one who has not examined the matter can have any idea. Dr. Gridley gives an account of an aged medium, of sixty years, living near him (in Southampton, Mass.), whose sufferings "in two months at the hands of evil spirits

would fill a volume of 500 pages." Very little of this ever becomes known outside of the "circles." The following extract will give some idea of the above case:—

"They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane, that they would knock his damned brains out, always accompanying their threat with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference, however, the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared they would bore holes into his brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot for a long time together, in a most excruciating posture; declare they would wring his damned neck off because he doubted them or refused obedience."—*Astounding Facts from the Spirit World, pages* 253–4.

On page 94 of this work Judge Edmonds is quoted as saying that entire spirit control, or the "exclusion of the medium's self hood—a suspension of his own will," is very rare. See his Spiritual Tracts, No. 4, p. 7. But this language proves that he believes that it does sometimes occur. An approach to it is given in his second volume on Spiritualism, Dr. Dexter being the medium. He says:—

"It was altogether a very extraordinary manifestation. It was conducted throughout with unusual and, indeed, unknown

violence. *He took entire possession of the Doctor*, not merely of his arm, as others did, and the Doctor said he felt an almost uncontrollable desire to strike me, and to commit acts of violence."—*Appendix A, Vol. 2, p.* 512.

The following case was given in the 13th No. of the *Spiritual Telegraph*:—

"A lady who had joined the Methodist church, in Cleveland, only two weeks previous, was thrown into a magnetic, or, as our Western friends call it, a spiritualized condition, and called for music; and after she had danced fifteen or twenty minutes, was suddenly released, and returned home, I presume none the worse for *what she could not help*."

Prof. Brittan thus speaks of Mr. Davis' mediumship:—

"During the delivery of 'Nature's Divine Revelations,' Mr. Davis was profoundly entranced, and so far removed from the sphere of outward consciousness as to be temporarily absolved from the obligations of the earth-life. . . . Of course in his state of waking consciousness he was no more accountable for what had been uttered during the trance than the reader is responsible for his dreams, or for unconsciously talking in his sleep."—*Telegraph's Answer to Mahan, pp.* 8, 9.

Of mediumship, he further says:—

"We may further add, in this connection, that the trance mediums for spirit intercourse are equally irresponsible. Many of them are *totally unable to resist* the powers which come to them from the invisible and unknown realms."—*Id., p.* 10.

This passive state of the mediums in all forms of manifestation has long been inculcated by the spirits. The following was published in 1852:—

"Such is the physical and mental condition of minds that we intend to make a great change in them before we write what will be necessary. The writing will not be the commencement of our work, but will follow other manifestations as soon as will be expedient. . . . . The writing will be executed with great rapidity, *when mediums shall become wholly passive*."—*Pilgrimage of T. Paine, p.* 250.

A well-known Spiritualist writes:—

"I have seen a medium gently magnetized and thrown into a trance in one minute, by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the medium and her friends; during which, sometimes she had visions of the spirit world, and at others became entirely non-cognizant of everything transpiring in either world. In the latter case, the spirits, as previously promised, made use of her organs of speech, unconsciously to herself."—*Ballou, quoted by Dr. Hare, p.* 320.

The following scene of the possession of a medium is described by Dr. Gridley, who offers the fullest proof of the truth of his statements:—

"We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua's drunken prayers, exactly like the original—imitate his drunkenness in word and deed—try to repeat or rather act over his most brutal deeds (from which for decency's sake, he was instantly restrained by extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions."—*Astounding Facts, page* 19.

Much more to the same intent might be added, but this will not be dissented from. The power of spirits to control the mediums is very great; indeed it is *unlimited*, as these testimonies show. And we shall presently show how this power is used and abused. Closely connected with the foregoing are some of the following, given to show the disposition of the spirits. Says Dr. Randolph:—

"Many of these denizens of the mid-regions of space are insane—in the higher sense all are so—and to them lust and its gratifications, dram-drinking and mal-practice of all sorts, is a reality."—*Dealings with the Dead, p.* 150.

"Another admitted that he was drowned in consequence of getting dead-drunk. On being asked if he was happy, he

answered, 'Damned happy.' Having evidently been a seaman, who had sailed under an officer who was present, he had preserved the usual fondness of sailors for tobacco and grog. This propensity he could not avoid displaying, notwithstanding his having passed death's dread portal, and the obvious inutility of expressing to mortals his craving for these pernicious stimulants. Thus it appears that in the spirit world one means of retribution for the indulgence of bad propensities in this life, is subjugation to their ungratified cravings."—*Dr. Hare, Spir. Sci. Dem., p.* 137.

In offering the testimony of Judge Edmonds, we refer to the evidence of the reality contained in the first extract. He describes a tall, vicious-looking woman, very dirty, hair gray, teeth gone, eyebrows heavy, and a snaky pair of eyes. She was beating a child of four or five years. He then says:—

"I next observed a well-dressed female sitting by the wayside, apparently in great distress. She had been driven out of his dwelling by the man for whom she had sinned on earth —for whom she had retained, even in death, an insane attachment, and whose company she had sought as her only solace in the spheres."—*Vol.* 2, *p.* 186.

He directed her to a mountain where she might see a better country; and taking the child, she started. In a note, page 189, he says:—

"Now, in August, 1854, the spirits of the female and of that child have approached and spoken to me through a medium. She gave her name and said she was a French woman, and lived in Paris during the reign of Louis Philippi. She spoke of her parents, her husband, and of her brothers and sisters. She gave me some little account of the progress she had made, and said she had not yet attained the base of the mountain toward which she was traveling."

In the same connection he gives the following ludicrous account of the freaks of a mischievous boy and of his punishment:—

"On the opposite side of the way, I observed what seemed to be a full-grown boy, had caught a dog, had split open his

tail, and put a stick in it, merely to enjoy the sport of seeing his sufferings. He then turned the dog loose and stood enjoying the scene. The attention of the owner of the dog was drawn to his cries, and, discovering the cause, he beat the boy, who, being as cowardly as he was cruel, fled, but was pursued, and beaten, and kicked far up the road."—*Edmonds, Vol. 2, page* 182.

If any man had tried to get up a burlesque on Spiritualism he could not have exceeded the above. Only to think of a spirit boy splitting a spirit dog's tail, and putting a stick in it for spiritual enjoyment! Surely, he needed the "gravity of a judge" to be able to record this. However, with all its ludicrousness, it is good proof on the point in question. The following is as disgusting as the last is ridiculous :—

"At the door of one of the hovels, that stood a little back from the road, I saw a female who seemed to be about twenty-six years old. She was round and full in appearance—was a dark brunette, with painted cheeks. Her whole appearance, garb, and manner, were meretritious, and she had taken up her position there to entice some one to enter her dwelling. At length a man in passing turned aside, under the influence of passions which had marked his earthly career, and with her entered the house. I saw they were both influenced by the same passions, but were incapable of gratifying them. The woman became furious. She raved wildly, and in her insensate rage she dashed the things around her to pieces. The man enjoyed her anger, and she raged at him for laughing at her. She seized a chair and aimed a blow at him. He evaded it, and with his fist knocked her down. He struck her in the neck just below her chin, and when she fell he gnashed his teeth in his rage, and stamped with his feet on her breast. He kicked her in the side several times, and rushed from the house."—*Edmonds, Vol. 2, page* 182.

The above are but samples, and not the most horrible, of the scenes in the spirit land, described by Judge Edmonds. Dr. Randolph records the following experience of a spirit :—

"As I gazed out upon the surrounding glories of my new

world, I could not forbear or repress a desire, if possible, to take one glance at those who yet dwelt in infamy, although disembodied. . . . Suffice it that I beheld scenes of lust, insanity, debauchery, and all vileness, sufficiently dreadful to appall the stoutest heart of any sane one who dwells in the same awful phantasies and evils." *Dealings with the Dead, pages* 143–4.

Dr. Hare and Judge Edmonds said the vicious spirits had no means of gratifying their passions; but these statements have large limitations, for the judge gives numerous instances wherein the desire of mischief, revenge, &c., were gratified even in the spheres. And all spiritual authorities agree that spirit intercourse is a recent discovery, and is progressive in its manifestations. On this point, the following is copied from Mr. Matteson's work:—

"After the writing of the spirit Hebrew in Mr. Fowler's room, B. Franklin is made to say—'My dear friends, I am happy to announce to you that the project which has engaged our attention for some years has been in part accomplished." *Telegraph, No.* 22. In Mr. Boynton's 'Unfoldings,' John Wesley is made to say, 'Never was more joy in the spirit world when it was made known that a mode of communication was opened to mankind. Such a gathering to hear the joyful news—such rejoicing was never known in the spheres.' *Page* 10. So in one of Judge Edmonds' 'visions,' Shekinah, Vol. I, p. 268, the judge describes the inhabitants of the spheres, as 'rejoicing that a communication had at length been opened between the inhabitants of earth and the spirit land. . . . They set up one glad shout which rang through all space, and pointed to Dr. Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery.'" *Spirit Rapping Unvailed, pages* 143–4.

Hudson Tuttle, a very popular spiritualistic writer, says:—

"A few years since the discovery of the method by which these pages are written, have elapsed. During the first years of its growth but few demonstrations were made, and those of a disconnected character." *Life in the Spheres, page* 62.

Again, after describing a circle, and a spirit acting on the medium, &c., he says:—

"The members of that circle went to their homes wiser and better than they came. Their spirit friends departed wiser, too, rejoicing that the long-sought method of communication had been discovered, and that the earth received by its means a new impetus by the influx of higher life." *Id., page* 66.

This is sufficient to show the fact as claimed by Spiritualists; our main object is to show what use is made of this discovery. Remember, it is shown that the spirits are represented as being as low and vile as any on earth, and that they act on the mediums with a power irresistible. The result can be calculated by any one capable of reckoning in simple addition. Let us hear their own testimony. Dr. Randolph says:—

"I saw that one great cause of the moral looseness of thousands of sensitive-nerved people on earth resulted from the infernal possessions and obsessions of their persons by delegations from those realms of darkness and to all but themselves—unmitigated horror. A sensitive man or woman—no matter how virtuously inclined—may, unless by constant prayer and watchfulness they prevent it, and keep the will active and the sphere entire, be led into the most abominable practices and habits." *Dealings with the Dead, page* 150.

There are several reasons why mediums are very much subject to these "abominable practices." They are instructed not to "keep the will active," but to be perfectly passive to the influence of the spirits in order to be well-developed mediums. And they do not watch and pray; on the contrary the spirits teach that "Whatever is, is right;" that "God does not condemn;" that there is no judgment but "the judgment of self;" and that men and women are not responsible for their actions. And of those who profess to pray, some of them pray to the devil; others to no particu-

lar object. The "controlling spirit," through Mrs. Conant of Boston, said :—

"It is good to pray. It matters not whether you address a principle or a personality; indeed, it is not necessary that you address any one."

And Warren Chase says :—

"But let no person mistake me and suppose I claim that each medium is a Spiritualist. By no means; many of our best test mediums know little or nothing of Spiritualism, and some are members of churches, and read or say prayers in their places." *Gist of Spiritualism, page* 71.

As much as to say, and rightly too, that they who are yet in churches and say prayers, cannot be full-grown Spiritualists. Again, recounting his trials and sufferings, he says :—

"Reader, do you think he had reason to thank God for life, and ask his blessing on every meal, and to believe him a God of love, with especial care of his children? Or, was he one of the adversary's children? If so, he should pray to the devil, for he certainly ought to serve and obey his parent, if any being, until his powers were equal to the parent; then he should be free. But not free to serve his devil-father's worst enemy." *Life-Line of the Lone One, page* 83.

Surely, there is not much to either guard or restrain from evil, in such teachings.

In Dr. Randolph's work, the danger and deception of mediumship are stated in the following terms :—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, banded about between the battle-doors of knavish devils on one side, and devilish knaves upon the other; and, between the two, the poor wretches are nearly heart-reft and destroyed." *Dealings with the Dead, pages* 108–9.

If the mediums do not feel flattered by the de-

scription of their position they must bear in mind that we are only giving the testimony of the very highest spiritualistic authorities. A note by the publisher of the above work, on the same point, page 108, says :—

"Good spirits do not break the sphere. They approach the crown of the head and infuse thoughts, else blend themselves with the subject, but never by destroying either consciousness or will. Evil spirits attack the lower brain, the amative organs, the lower passions, and force the spheres of their victims."

So, then, Prof. Brittan's plea for Davis and the mediums is only a plea for malignant obsessions! Look at the following from a work by Hudson Tuttle, a very popular author :—

"Reader, have you ever entered the respectable saloon? Have you ever watched the stupid stare of the inebriate when the eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, then you had not better hear the tale of woe. Imagine to yourselves a bar room with all its sots, and their number multiplied indefinitely, while conscience-seared and bloated fiends stand behind the bar, from whence they deal out death and damnation; and the picture is complete! *One has just arrived from earth.* He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated—was frozen while lying in the gutter, and consequently is attracted toward this society. He possessed a good intellect, but it was *shattered beyond repair* by his debauches.

"'Ye ar' a fresh one, ain't ye?' coarsely queried a sot, just then particularly communicative.

"'Why, yes, I have just died, as they call it, and 'tain't so bad a change after all; only I suppose there'll be dry times here for want of something stimulant.'

"'Not so dry; lots of that all the time, and jolly times too.'

"'Drink! can you drink, then?'

"'Yes, we just can, and feel as nice as we please. But all can't, not unless they find one on earth just like 'em. You go to earth, and mix with your chums, and when you find one whose thoughts you can read, he's your man. Form a connection with him, and when he gets to feeling *good*, you'll feel so too.—There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it was n't for this blessed thing.'

"'I'll try it, no mistake.'

"'Here's a covey,' spoke an ulcerous-looking being; 'he's of our stripe. Tim, did you hear what an infernal scrape I got into last night? No, you did n't. Well, I went to our friend Fred's; he did n't want to drink when I found him, his dimes looked so extremely large. Well, *I destroyed that feeling, and made him think he was dry.* He drank, and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him, or control his mind. He undertook to go home; fell into the snow, and came near freezing to death. I suffered awfully, ten times as much as when I died.' . . . Reader, we draw the curtain over scenes like these, *such as are daily occurring* in this society." *Life in the Spheres, pages* 35–37.

Thus daily are poor deluded mediums *made to believe* they want to drink, &c., and *their aversion* (if they have any) *to crime and lewdness are destroyed* by fiends whose presence and influence are courted by thousands. This is Spiritualism! But we have further testimony. Dr. Randolph says again:—

"The bodies and souls of mediums may be and are attacked, *the remnant of will, destroyed or lulled, the moral sense stupefied, and the entire being subjugated* by spectral harpies and human ghouls, who wander on either bank of existence." *Dealings with the Dead, pages* 107–8.

Dr. Gridley received from his special spirit friend, Bryant, the following revelation. Joshua is represented as the spirit of a strong, but brutish man whom he had known in life:—

"On one occasion, while Joshua was possessing the medium, it appeared evident that the love of rum in the former

was by no means impaired by his transfer to the world of spirits. To test this I asked him if he would have a glass of brandy. The inviting, even bewitching, manner with which he reached forth and waved his hand invitingly toward me, with the sweet-loving motion of his lips, surprised me beyond measure; and I replied, perhaps rudely, that if he came here for brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist, and made a most desperate blow at the pit of my stomach, and exclaimed, 'Damn you!' I now inquired, 'Friend Bryant, is it possible that a man who loves rum in this world carries that love with him into the next?' 'Yes, it is certainly true.' 'But there can be nothing there by which to gratify it,' I said, inquiringly. 'No, not in ours; but you must not forget that our world, especially with low, wicked spirits, is not far from yours.' 'But you do not mean to say that such an appetite in a disembodied spirit can be gratified?' 'Spirits who have left the rudimental body can gratify a drunken appetite ten times as easy as those in that body.' 'But how can that be?' I asked in wonder. 'Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable.' He stated too that spirits were guilty of licentious acts, and that quarreling and licentiousness were as inseparable in their world as in ours." *Astounding Facts, pages* 26, 27.

We have given testimonies to prove the licentious tendencies of Spiritualism and the licentious practices of Spiritualists; and is there not herein a sufficient reason given, as well as a sufficient justification of the charge? One says that "the moral looseness of thousands" is owing to spirit control. Most of the evidences speak of tobacco-chewing and dram-drinking, but will apply just as well to adultery. Read the following from Dr. Randolph:—

"Generals who attack a fort do so at the most pregnable points. So with a certain class of spirits. They enjoy forbidden things through mortal proxies, as by sympathy. A, a spirit, was on earth a drunkard; if he can get control of B, a medium, and can induce B to imbibe, he can partake

sympathetically of the exhiliration. *As it is with stimulants, so it is with amativeness, only that ten persons can be made to err in the last direction where not over two could be in the former.*" —*The Unvailing, page* 47.

Is it not astonishing that, with such facts before their eyes, any should wish to be developed as mediums? We knew a man of intelligence and of standing in community, who was well disposed toward Spiritualism. He took considerable pains to attend their meetings; but after examining the subject of mediumship declared he would rather see every member of his family laid in the grave than have one of them developed as a medium. And who would not?

We have known the most abominable and shameful crimes to be excused by the perpetrators, by saying that spirits of such propensities took possession of them! And is anything else to be expected? The whole sytem is the greatest abomination that ever was promulgated.

The tragedy enacted in Battle Creek, Mich., where a mother, under the direction of the spirits, poisoned her children, is worthy of note, together with the false reasoning of Spiritualists concerning it. The *Religio-Philosophical Journal* of Chicago, commenting on it, says it is no more to be laid to the charge of Spiritualism than a similar crime committed by a professed Christian is to be laid to the charge of Christianity. The editor of that paper has the reputation of being a man of ability, and if he is indeed such he knows there is no parallel. Suppose two communities; the first pledged to maintain the marriage tie sacredly, the other pledged to destroy it and disregard its obligations. Now if a member of each community should be found guilty of adultery, would the two

systems be equally chargable with the crimes? Surely not. The first would be violating the principles of his community, while the second would only be carrying out the avowed intention of all his comrades. The first community would stand free from the crime of one of their members, committed against their rules, while the second would all be chargeable, as accessories, with a crime which they sanctioned and had banded together to commit. *Crime is the natural outgrowth of that system of lawlessness called Spiritualism!* And every Spiritualist in the land justly stands charged with the crimes which are the legitimate fruits of their teachings.

Apply the teachings of Christianity and of Spiritualism to the case of this murder in Battle Creek. Believers in the Bible teach that "no murderer hath eternal life abiding in him" or her; that God condemns the evil-doer; that he abhors iniquity; that he will bring every work into Judgment; that he will punish the guilty; and they show their regard for righteousness by withholding their fellowship from the vile, and recommending only the pure. But Spiritualists teach that "God does not condemn" even the murderer; that he does not abhor evil, but regards it as undeveloped good; that no one has a right to judge of her conduct; that she has only to satisfy her own mind—"answer to herself." To impute blame to her is, according to Davis, "a sort of Atheism." And to carry out these principles, the National Convention of Spiritualists say they will not hear charges against their members; with them good moral character is no recommendation, and licentiousness and all crime are no faults!

"O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united."—BIBLE.

Chapter Nine.

THEY OPPOSE MARRIAGE.

There is no one particular wherein Spiritualism is proving itself a curse to the age and to the race more than in this. "Free Love" is a common phrase with a certain class of "Reformers," who wish to abolish not only the Bible, but all its institutions. Some Spiritualists deny being Free Lovers; but this denial cannot screen the system from the charge of upholding the abomination; for, 1. We have never known a Free Lover who was not a Spiritualist, and if Spiritualism and Free Lovism are not identical, they at least have a wonderful "affinity" for each other! 2. It is well known that a large proportion of Spiritualists are Free Lovers, both theoretically and practically; and they go, not only unrebuked, but indorsed as Spiritualist laborers, in lecturing and writing. It avails nothing for an individual to deny the charge as applying to himself, as long as he associates and fraternizes with, and upholds, those who are openly committed to it. He gives it all the aid of his influence and association, which is sometimes much stronger than that of practice.

Our main inquiry is, What are the practical

tendencies of Spiritualism? We care nothing for individuals only as they represent the system. Now let the reader turn to chapter Five, pages 76 to 84, and read again the testimony of Randolph, Whitney, Hatch, Harris, and Potter, and decide for himself. But we propose to give further evidence on this point, that the readers of these pages may be aware of the *designs* of this class of *reformers*, as well as of the general tendencies of their teachings.

Dr. Potter further says:—

"So strong has been the Free Love tendency, and so numerous and influential, media, speakers, and Spiritualists, of Free Love proclivities and practice, that we do not know of a single Spiritualist paper that has paid expenses, that has not had their assistance and promulgated their doctrines.

"One of the oldest if not the most influential paper has several noted Free Lovers and libertines as special and honored correspondents.

"*Parting husbands and wives is one of the notorious tendencies of Spiritualism.* The oldest and most influential teacher of Spiritualism has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say, to a large audience, that *she was compelled by spirits to secede from a husband with whom she was living very happily.* We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."—*Spiritualism as it Is, pages* 10, 11.

"After years of careful investigation, *we are compelled, much against our inclinations*, to admit that more than one half of our traveling media, speakers, and prominent Spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right thinking people."—*Id., page* 20.

It would seem to be some relief to the dark

outline if their *teachings* were better than their *practices;* but they are not. A Spiritualist paper published in Indiana, called the *Kingdom of Heaven,* June, 1865, in a platform of principles "adopted at Huntsville, Madison Co., Indiana," says:—

"It is resolved that it is conceded by all good and wise mortals and angels, that all men and women are born free and equal, so far as natural rights are concerned; that those natural rights are inalienable in the broadest, widest, and fullest acceptation of that term; that amongst these is the right to self, in any and every sense, under all circumstances, at all times and in all places; that as this right is unalienable it cannot be given up, nor justly restrained, with or without the consent of the individual; but that all men and women are endowed with the natural right (and hence inalienable) *to pursue happiness in the way and manner they may choose,* amenable and accountable to no power but the God who conferred it."

This, with more to the same intent, is sanctioned, according to that paper, by the following spirits; the accompanying note will show what respect they have for "the authority of the God who conferred it:"—

"Approving spirits or disembodied minds present:

"Jesus Christ, Emanuel Swedenborg, George Washington, Thomas Jefferson, Benjamin Franklin, Henry Clay, and legions of others.

"NOTE.—We would have our readers understand that we have no more reverence for Jesus Christ, George Washington, or Abraham Lincoln, than we have for Judas Iscariot, Benedict Arnold, or J. Wilkes Booth. We neither worship nor praise the former, nor condemn the latter. All were but instruments of Omnipotent power; neither of whom were any better than you or I."

If any are in doubt as to the intent of the above platform, the following remark by the editor of that paper will make it all clear:—

"Yet we are neither a Shaker nor a Mormon; nor are we to be bound by the popular marriage laws and customs of

society as now organized; but we would that man and woman should mate only by nature's law of attraction, with as little outward law and ceremony as do the little birds in the groves."

The editor of the *World's Crisis*, copying this, makes the following very truthful comment:—

"Persons holding *such principles* are the ones who claim that a religion based on the Bible is '*demoralizing*.' This is very much like a drunkard and rum-seller, who should speak of the demoralizing effects of temperance societies, because he had less company and patronage; or a seducer, who should call virtue demoralizing because it deprived him of his victims."

At a Spiritualist convention held in Ravenna, Ohio, July 4 and 5, 1858, a Mrs. Lewis said:—

"To confine her to love one man was an abridegment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring."

A Spiritualist paper, in reporting this, *very* modestly said they did not think public conventions the *proper places* to introduce such subjects! but did not offer a word of condemnation of the sentiment.

At a convention held in Rutland, Vt., in June, 1858, the following resolution was presented and defended:—

"*Resolved*, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based on this love."

People have formerly thought that love led to marriage, but according to the above, love *is* marriage; so whenever they love, they *are* married—naturally married! and of course when they cease

to love, this relation ceases; they are no longer married—naturally divorced. And of course this may be repeated as often as love finds a new "attraction." Mrs. Julia Branch, of New York, as reported in the *Banner of Light*, in defending the above resolution used the following words:—

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who *can* or *dare* look the marriage question in the face, candidly and openly denouncing the *institution* as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets.

"The slavery and degradation of woman proceeds from the institution of marriage; by the marriage contract, she loses the control of her name, her person, her property, her labor, her affection, her children, her freedom. Mrs. Gage, Mrs. Rose, and others, go back to the mother's influence. I go back further and say that it is the marriage institution that is at fault; it is the binding marriage ceremony which keeps woman degraded in mental blight—negro slavery. She must demand her freedom; her right to receive the equal wages of man in payment for her labor; *her right to have children when she will and by whom.*"

Similar to the above resolution is the following from the "Pilgrimage of Thomas Paine," page 15:—

"I had mourned her death as the severest of all possible calamities. We were united. Nothing but the form of marriage was wanting to make us one in the sight of the world. We were married. I loved her as I never loved another."

At a Spiritualist Convention in Kiantone Valley, Chautauqua Co., New York, Sept., 1858, Mr. Codding was reported to have spoken as follows under spirit influence:—

"Marriage is slavery, and should be abolished. Those groaning beneath the galling fetters of matrimony should be freed at once, and left to bestow their affections *when* and *where* they please."

It is worth observing how complacently Spiritualist conventions sit and listen to such vile expressions. No one feels aggrieved—no one demurs. They are taken rather as a matter of course, which all Spiritualists seem to well understand. Could such sentiments find acceptance in any other meetings but those of Spiritualists? Never. This sign is unmistakable.

We have quoted several authorities showing that Spiritualism has separated husbands and wives, and that mediums are generally regardless of obligation in this respect. As a sequel to Dr. Hatch's evidence on this point, we here notice the report of a meeting in Clinton Hall, New York, where Cora Scott (late Mrs. Hatch) lectured, as usual, under spirit influence. At the close of her lecture a discussion arose, and while an elderly man was speaking a young man interrupted him. The latter part of the scene we give as found in a Boston paper. The young man said:—

"'I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway.'

"*A voice.*—'Well, go home, and do not come here to settle your private troubles.'

"*Young Man.*—'You may think I am doing wrong; but if you knew all the facts of the case you would think I am doing right.'

"*Several voices.*—'Go on. Let us hear the story. Take the stand,' &c.

"*Young Man.*—'I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch.'"

But such facts as these do not interfere with her "angelic ministrations," as Warren Chase calls them, nor detract one whit from her popularity as a trance-speaker among Spiritualists. And why should they? have they not declared in their National Convention that immorality is no bar to fellowship?

In giving the following testimony from Dr. Gridley's work entitled "Astounding Facts from the Spirit World," it will be necessary to explain that his spirit teacher told him that:—

"Neither the day of Judgment, nor the resurrection, have any reference whatever to the physical body; neither have they special reference to the rudimental or spirit world, but only to a particular period in the growth of the human soul, and may take place in one world as well as another."—*Facts, page* 105.

He was also instructed that there are six circles or degrees in which both men and spirits dwell; in the first are savages, barbarians, and the very refuse of civilized society; in the second, the lowest class of civilized society, including the ordinary church-members, exhorters, &c., in the third are the best and true-hearted in the churches, and no person can belong to a church in any higher degree than this; the fourth degree is called the day of Judgment or resurrection, and most of the *reformers* are in this degree—some have passed through it to the fifth—and it usually takes about eleven years to pass through it. By this synopsis of their teachings the reader will be able to understand the references in the following extract from remarks on "Celestial Marriage:"—

"Friend Bryant, and other spirit friends from the fifth degree, deny the statements of such as have dressed up this

subject in glowing colors. They state that no good and advancing spirits below the fifth degree have aught to do with the sexual relation in any sense whatever, any more than the virtuous part of the community do on earth before marriage. They state that after the Judgment the positive spirit can readily fill the negative by contact, and *as the male is generally and naturally positive to the female*, so a spiritually enlightened wisdom often inclines them to assume the position of connubial commerce, not to produce a new existence, as on earth, but to supply the negative spirit with their own positive elements, or in other words, to multiply their own spiritual life in others. . . . The spiritual world is the counterpart of the earth-world in this as in other matters, and as the generative organs are the proper vehicles for the impartation and propagation of natural life, so the same organs in the higher life and of course on a higher plane are vehicles through which spiritual life is often, though by no means always, disposed to flow. They affirm that *any positive spirit has free access to any negative spirit where there is affinity*—that though the male may have a female companion who is constitutionally adapted to be to him a better help-meet on the whole than any other, and so generally accompanies him, yet the latter has no jealousy and knows no exclusiveness, that she is glad to have the life of God increased in any way, and anywhere—*that the same liberty will ere long be given to men on earth*, 'who are found worthy to obtain that world and the resurrection from the dead,' which can be done without putting off the body."—*Astounding Facts from the Spirit World, pages* 171–2.

Evil-minded spirits in all the degrees are represented as given to licentiousness.

But the point to which we call especial attention is the license for promiscuous intercourse which is soon to be given to men on earth. Note that the license will extend to all above the fourth degree—that the true *reformers* are all in that degree, except a few who have passed through it—and that it usually takes about eleven years to pass through it; what a flood of iniquity these demons intend soon to pour upon the world!

Dr. A. B. Child is one of the most popular Spiritualist authors. He fully confirms the above.

He is the author of a work entitled "Christ and the People," recently published at the office of the *Banner of Light*, which is thus highly recommended in Hull's *Monthly Clarion* for May, 1866:—

"Everybody knows that Dr. Child never speaks without saying something worth hearing. In this book he has thrown out some of his best thoughts."

In the *Banner of Light's* office advertisement of the book is the following very strong indorsement:—

"This book should find its way to every family. . . . Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of Heaven for every human being."

As this book is but recently published, we did not receive it early enough to admit much from its pages. Relative to marriage and religion, it says:—

"The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *ere long be given to the people.*" *Page* 27.

"A religion more spiritual will be discovered and acknowledged— . . . a religion without written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, *no purity of earthly life*, no glory of earthly perfection—a religion that every soul possesses by natural endowment, not one more than another.

"This religion is simply *desire*. . . .

"With every one, desire is spontaneous and sincere, pure

and holy; no matter what the desire is, *whether it be called good or bad, it is the natural, God-given religion of the soul.*" *Pages* 28, 29.

He occupies a chapter in deriding justice; he scoffs at holiness, and exalts sin, as the following brief extracts show:—

"Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . . Sin destroys earthly treasures, and causes them to be laid up in Heaven." *Pages* 32, 33.

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it." *Page* 137.

"Man has yet to learn and yet to admit that *all* sins which are committed are innocent, for all are in the inevitable rulings of God." *Page* 175.

"He who wars with sin leaves nothing lovely in his tracks." *Page* 191.

These extracts will serve to show the character of the book. Doubtless the *Banner of Light* is correct—"It is born of Spiritualism;" it could have had no other origin!

John M. Spear is a noted medium through whom popular spirit works have been indited; but, like a *practical* Spiritualist that he is, he became the father of an illegitimate child. Some, even among Spiritualists, were so infected with what A. J. Davis calls "a sort of Atheism" as to blame him for this act! But he was safe among his friends—he found plenty of defenders. A Mr. Stearling wrote two articles, which were published in the *Spiritual Telegraph*, in vindication of Mr. Spear, and Miss H., his affinity. The following is an extract from this defense:—

"Suppose, then, Miss H. has become a mother. Does that fact warrant you in calling Mr. Spear a libertine or a deb-

auchee? May he not, after all, have acted in this affair in perfect consistency with all his past life, *a pure, good man?* Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the movement? She desired to be the mother of a child; but she was not willing to become a *legal* wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. *The smiles of Heaven have been upon her:* her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully, in a path ignored by a corrupt and unappreciative world."

Such a defense of crime—such a mingling together of mock reverence for God with a total disregard of his authority, and insult to the purity of his government, cannot be found outside of Spiritualism.

But Miss H. has also spoken—she asserts her *rights* as follows:—

"I will exercise that dearest of all rights, the holiest and most sacred of all of Heaven's gifts—*the right of maternity*—in the way which to *me* seemeth right; and no man, nor set of men, no church, no State, shall withhold me from the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself *when, and by whom, and under such circumstances,* as to *me* seems fit and best."

One would think by the above that woman's most sacred rights were being invaded by both church and State; but it is enough to astonish Heaven and earth that a woman should rise up in this enlightened age and covet the honor of martyrdom for the cause of prostitution!

Adin Ballou, though a Spiritualist author, has not *progressed* beyond the common decencies of

life. He has pointed out exactly what is developed in the above action and defense; he says:—

"They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of *congenials* will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting."*

Warren Chase describes Mr. Spear as:—

"Highly eccentric, and devotedly honest and philanthropic of all mediums. The Lone One was greatly pleased with and strongly attracted to this man, and received through him the singular title of the 'Elementizer,' and a commission to do great things if he could, mentally and experimentally, with the elements." *Life-Line, page* 218.

But of Mr. Ballou, who seems to grieve over the licentiousness of Spiritualists, he speaks in terms of pity, as follows:—

"He goes as far as the creed he has set up will allow, but dare not step one point over. He is not like a convict, with ball and chain, but like a martyr, tied to a stake, from which he cannot escape." *Life-Line, page* 217.

Those who are acquainted with the course of Warren Chase (self-styled the Lone One) will not be astonished that he is much more strongly attracted to the libertine and fornicator than he is to a man who yet retains respect for the Bible and for purity of life!

No one, perhaps, in the whole clan of disorganizers, has done more to lower the standard of right and purity, and to destroy respect for the institution of marriage, than Warren Chase. As a representative, he stands prominent. He is not as

*This and the preceding quotation were handed to me by a friend who cut them from S. S. Brewer's "Last Day Tokens."

boldly outspoken as some; he is too crafty for that; but he will do tenfold more harm by his smooth, insinuating manner than the more open advocates of lewdness, though they are laboring for the same end. And, as claimed by a Wisconsin paper some years since, he has prepared the way, in many communities, for the theory and practice of licentiousness in its most repulsive form. He is a very popular lecturer, his popularity proving that his views are indorsed by that people. He never lets slip an opportunity to speak disparagingly of the marriage institution, and to revile the Bible and all that pertains to Bible religion. In his autobiography, or "Life-Line," speaking of his own marriage, he says:—

"The priest said God put two beings together so that no man should dare to put them asunder. If God did do it, then the priest did not; and if God did not, then the priest surely did not; and hence *his act was useless either way*, except as a license to society to call them man and wife." *Page* 67.

But if the marriage rite is useless, it is evident that men and women may, as he quotes approvingly, *trust their attractions* without any restraint to protect society. And to carry out the idea of the uselessness of the marriage rite, he publicly and privately advises to disregard its obligations where it has already been solemnized. Thus with the present wife of A. J. Davis—if it be proper to call her his wife—he was the first, according to his own showing, to advise her and her husband to separate, though living peacefully together, but as he says, *only legally married—not otherwise!* It is doubtful whether he ever stopped in his wild career to reflect that by that act he was instrumental in bringing grief to more than one Chris-

tian household of sorrowing relatives. He seems to pride himself on his expertness in discovering family difficulties (which he does by denouncing marriage and thus enlisting the favor of the restless and reckless), and on his forwardness in advising separation. And he is not only quick to *discover*, but he, too, has done somewhat to *create* such difficulties, if we are permitted to judge by reports and circumstances combined. True, he pleads innocent, and lauds his own purity of life and motive to the last degree of egotism; and so do all of that class. But what does purity of life mean among anti-marriage or free-love people? Read the defense of Mr. Spear for an answer. That he has given occasion for these reports he cannot deny. But he is too shrewd and discerning not to know that to abolish *legal marriage*, in the present and prospective state of society, would be to bring upon our sinful race the greatest possible calamity; that, without the restraints of law over the vicious, society, as such in any civilized sense, could not exist. What, then, are his motives for persistently opposing the legal relation of marriage? What substitute will he offer? The law of attraction, or the "religion of desire," as Dr. Child has it?

But there is one name we must mention in this connection, and we do it with especial regret. It is that of Moses Hull. Having associated with him on fraternal terms, having loved him as a brother, and esteemed him as a Christian, we can but lament the course he has pursued and the position he occupies. Eccentric and impulsive, he needs the restraining influences of Christianity to be useful to society. We have intimately known him when he believed the Bible, and loved and

defended its truths; then he highly honored and appreciated the institution of marriage. But he embraced Spiritualism, and where is he now? Let his own words answer. He has written and published a pamphlet entitled, "A Few Thoughts on Love and Marriage," which the *Banner of Light* recommends as "a very worthy pamphlet." In it, he says:—

"Now, with no other ken than that of human sagacity, we look not a score of years into the future, and see a rebellion, a war before which the commotion through which our nation has just passed sinks into insignificance. Not a war of flesh and blood. No; blood is not pure and precious enough to purchase the results of the coming war; an element as much purer than blood as spirit is finer than matter, will be the price with which *redemption from marital slavery* will be bought. Think not, dear reader, that we are overdrawing the picture—it cannot be done. Whoever sees the opening of the twentieth century will say that the picture was not half drawn. It is said that 'Conceit is as good for a fool as an emetic.' So it is for any one. Whether there are wrongs in the marriage relation or not, people are very generally getting the idea that it is so. The idea is proving contagious, and when the American mind gets started, who can tell where it will stop? *Nothing short of a revolution—of anarchy—of an opposite extreme, even to the total annulling of the marital tie, will be the result.* Then it will be, that the conservatives on the one hand, and the radicals on the other, will become rational, and men and women will not dare to enter the marriage relation without first having investigated the 'whys' and 'wherefores.' Then will all be prepared to use the language of Robert Burns:

> 'The bridal tour is through the spheres,
> Eternity the honey-moon.'

"When we look at the commotion ahead merely as a revolution, we pray, 'O God, stay the elements;' but when we look at it as being the work of disintegration, the preparatory work for the soul-union, the true marriage that shall follow, we say, 'Let the battle rage, and if necessary put us in the front.' The result will be cheap enough.

"Enough of this. If we continue, our readers will say, 'He has turned prophet.' Not so; we only judge of 'coming

events' by the 'shadows cast before,' and where are there not shadows? where are there not evidences of dissatisfaction in the marriage bonds. One only has to pick up the daily papers to find the history of the infidelity of husbands to wives and wives to husbands. Read the record of the suits for divorce, the elopements, prostitution, lewdness, and almost every other imaginable crime, which can be traced directly to the inharmonies of the matrimonial relations of the parties. Such things can do no less than result in a conflagration. Let its fires purify the institution, nay, *let it consume the institution*, and give us the *true marriage* in its stead." —*Love and Marriage, pages* 4, 5.

If these were the sentiments of some lone fanatic, they might be passed by as unworthy of notice; but when we reflect that there are thousands upon thousands, and their numbers fast increasing, who are all pressing to the "front" in this horrid warfare, it is enough to make the heart sick. He may well call it a "rebellion," tending to "anarchy;" it is a rebellion as much worse than that against our nation, as Heaven is higher than earth; a rebellion against the authority of God, who created man, male and female; who instituted marriage, and ordained that the "woman is bound by the law to her husband so long as he liveth."

Marriage and the marriage institution are much abused; this all must regret. If the Spiritualists were aiming to correct these abuses of a beneficent institution we should heartily second their efforts. But they are not; they are seeking to destroy the institution itself, because it is abused; and this they call *reform!* as reasonable, and no more so, as to abolish the laws against theft because some men steal! Why, the fact that men show a disposition to abuse the institution and to commit adultery, is sufficient reason why there should be laws to restrain them, and thus protect

society from their outrages. And this necessity for laws on this subject not only exists, but it is increasing by the increasing restlessness and lawlessness of the vicious, who are incited on to this "rebellion" and "anarchy" by just such teachings as we quote from Moses Hull, Warren Chase, and others. *They* are lighting the torch which must "result in a conflagration." *They* are opening the flood-gates of iniquity; and when we think what lies before us; of our Saviour's prophecy that *the last days will be as the day when Lot went out of Sodom;* of the youth and children growing up surrounded by such influences, we can but earnestly cry, "Come, Lord Jesus, come quickly."

Chapter Ten.

THE RELIGION OF REASON—BABYLON BECOMES THE HABITATION OF DEVILS—THE KINGS OF THE EARTH DECEIVED—CONSUMMATION—CONCLUSION.

It has long been the custom with those who deny the word of God to make their boast of Reason, and to condemn the Bible as cramping the powers of the mind. So common has this become with the advocates of Spiritualism, that we think it would be serving the cause of truth to briefly notice the fallacies and unreasonableness of such a profession.

First, We would correct a wrong impression

which has obtained with many of the opponents of revelation, namely, that reason, as a guide, is accepted as a substitute for the Bible. We do not accept the Bible as a substitute for reason, nor do they accept reason as a substitute for the Bible, though they may suppose they do. But in so supposing, they forget the office of reason.

Reason is not evidence; but reason examines and accepts or rejects the testimony offered. But without evidence reason cannot be exercised; therefore, the real controversy is between the testimony of the Bible and some other testimony. Said Hume: "A wise man proportions his belief to the evidence;" which is true. But a man cannot proportion his belief to reason independent of evidence; for reason cannot induce belief without evidence, nor hinder it where evidence exists. If we have no evidence, we need no reason; for reason cannot act without it. A case may be in court, and twelve able jurists selected as jurors; would any sane man think of submitting the case to them for a decision without hearing the testimony, because the jury were men of exalted and enlightened reason? Without any evidence being presented, we might as well depend on a jury of twelve idiots. There is, beyond a doubt, much presumption that is called trust, and much fanaticism that is called faith, among the professed believers in the Bible; but we think we may safely appeal to the readers of these pages to decide whether the believers in the Bible are guided less by reason than those who trust in the communications of the spirits. So far as our observation and research extend, we have found Spiritualists the most credulous and easily duped. Mr. Daniels, in his work on Spiritualism, says:—

"Mr. Partridge of the *Telegraph* informed the writer that the greatest obstacle to the progress of Spiritualism was the implicit confidence which many persons religiously inclined were wont to repose in all the spirits say."

We do not receive the Bible as a substitute for reason; but we receive the testimony of the Bible as the best, the very highest, ground on which to reason. We do no violence to reason, when we say that some things are beyond its powers; they are questions of authority. And so all must regard them. The spirits inform Dr. Hare that there are seven spheres; that they are concentric, and lying between the earth and the orbit of the moon. (Page 114.) The spirits also inform Judge Edmonds and A. J. Davis that there are seven spheres, but at a distance from this earth too great for the mind to conceive. While Joel Tiffany says that "Spiritualism *demonstrates* that Heaven is *not a place*, built somewhere in the universe for a particular class of men; but that it is in the soul of the individual." *(Dis. with Mahan, p. 41.)* These extravagances were not imbibed by a process of reasoning, but from the testimony of the spirits. Yet we often hear those who rely upon the contradictory statements of the spirits for all their knowledge of the future and the spheres, deride the believer in the Bible as a rejecter of reason!

Spiritualism has been treated as a religion; this may be correct, considering the term religion in its most comprehensive form. But the most prominent Spiritualists consider it but a form of Christianity, and denominate themselves Christian Spiritualists. This is a misnomer. The religion of Spiritualism is not the Christian religion, but directly opposed to it. We are not astonished

that it professes to be the Christian religion; indeed, it would not fulfill the prophecy if it did not. For there could not be false christs and false prophets without a counterfeit of Christianity.

And some have greatly misjudged concerning the future work of Spiritualism; knowing that it tends to irreligion and anarchy, they cannot believe that its advocates will be *intolerant* in practice, or endeavor to put it up as a *substitute* for all other religious beliefs. But we have no confidence in the professions of those who are so manifestly led captive by Satan. Indeed, their true feelings and designs frequently "crop out," as in the following instances. The first is an extract from a lecture by L. Judd Pardee, a Spiritualist lecturer reported in the *Banner of Light*:—

"If we are to have a new Theology, we must have a New State, the New Church (ere long to rise) to be the Mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. This *ostensible* separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified and a continuously inspired Church—and it must help keep pure and Heaven-helped the State."

We shall not be disappointed if such proves to be *the world's millennium*—Spiritualism as "the church," regulating and controlling the State.

The following is an extract from a letter from Detroit, Mich., to the *Banner of Light*, published May 12, 1866:—

"Let Spiritualists make their power known, and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon Spiritualism and Spiritualists must cease—that they cannot permit *our holy religion* to be so reviled, and our feelings so trifled with."

But Spiritualism, in their estimation, is the only

"religion" too holy to be spoken against, as they unceasingly revile all religion outside of their fraternity; and especially Christianity, the author of which they continually blaspheme.

This form of the great deception has been anticipated by the student of prophecy. Edward Bickersteth (England), in the introduction to Charlotte Elizabeth's work entitled, "Principalities and Powers," makes the following striking remark:—

"Looking at the signs of the times, and the long-neglected and unnatural denial of angelic ministration or spiritual influence, and at the express predictions of false christs and false prophets, *who shall show signs and wonders, insomuch that if it were possible they shall deceive the very elect*, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion that they should believe a lie, I can but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief, to an *unnatural and undistinguishing credulity*, when Antichrist shall appear in the latest form, with signs and lying wonders."

This was written in 1842, about five years before Spiritualism began its work in the State of New York.

The New York *Independent* gives an extract from the "Hulsean Lectures of Dr. Trench," under the appropriate title of "Modern Spiritualism, a profane parody of the dispensation of the Spirit." The quotation is prefaced with the remark that the lecturer "anticipates a future development of wickedness and danger to the world in the following striking and prophetic words. The lectures were delivered in 1845; and it has been reserved for our later years, and pre-eminently for our country, to supply the reality which they prefigured. When this is borne in mind, the term, 'prophetic,' which we have applied to his remarks,

will hardly seem to any, extravagant. We quote from the Cambridge edition of the lectures, pp. 135–6:"—

"The hints which in God's prophetic word we have, and the course of the mystery of iniquity as it is already working, seem to point to this; that as there has been an aping of the monarchy of the Father, in the absolute despotisms of the world, and an aping of the economy of the Son, as though he already sat visibly on his throne, in its spiritual despotisms, and eminently in that of Rome; so there remains yet for the world, as the crowning delusion, a lying imitation of the kingdom and dispensation of the Spirit—such as in the lawless Communist sects of the middle ages, in the Familists of a later day in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to re-appear in an after hour—full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man; breaking down and obliterating all distinctions, the distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the church and the world, between good and evil. . . .

"This adversary is not simply the wicked one, but the lawless one; and the mystery is not merely a 'mystery of iniquity,' but of lawlessness. Law, in all its manifestations, is that which he shall rage against, making hideous misapplication of that great truth, that where the Spirit is, there is liberty."

This is as perfect a picture of Spiritualism as could be drawn by one well acquainted with its teachings. So well do the Scriptures of truth point out and warn us of these dangers; and yet its converts are daily increasing among professed Christians and Christian ministers, who profess to find in it the very essence of the gospel. This leads us to notice another phase which is yet to be presented, when, in the language of the Bible,

BABYLON IS BECOME THE HABITATION OF DEVILS.

We have before referred to our belief that the ecclesiastical or church power of this country constituted one horn of the two-horned beast of Rev. 13. Like the civil power, or Republicanism, it is mild and lamb-like in its profession, but it has upheld slavery and war, and tests the faith of its members and others by its creeds instead of the word of God. Some of the most determined and pertinacious office-seekers in the country will be found among the clergy. That they are eager for the honors of this world, none can deny. They will take the field and pray to God that they may be successful in killing their fellow-men. At the political gathering, the air is made to ring with the loud huzzahs of the professed followers of Christ, whose voices are scarcely ever heard at the prayer-meeting. Their strongest sympathies are with Cæsar—their first acknowledged allegiance is to the laws of the land.

In tracing this subject to its conclusion we must necessarily notice the part these churches are destined to act in the coming struggle. And in order to this we must show the fulfillment of prophecy in their present fallen condition. This subject we approach with feelings of the deepest regret; but in ranking them as members of the family of great Babylon of Rev. 14 and 18, and daughters of the "mother of harlots" of Rev. 17, we are only following the course marked out for us by the eminently pious and observing of all Christian orders. The name Babylon signifies confusion; and we may safely appeal to all if the Protestant churches, with their hundreds of dif-

ferent creeds, are not more fitly represented by this name than the Catholic church alone. This confusion was aptly noticed in an anniversary sermon in New York, by Dr. Riddle of Pittsburgh, who thus speaks of the danger of the country from Catholic influence and the want of union and energy on the part of Protestants:—

"A village in the West, for one-half its population, which is Catholic, has one church and pastor, one Lord, one faith, one baptism; the other half, which is Protestant, has five or six pastors and churches, and each has his separate 'psalm, doctrine, tongue, revelation, and interpretation!' Yet 'God is not the author of confusion,' but of peace, in all the churches of the saints."

It is truly humiliating that a Protestant doctor must place the Catholic church on the true scriptural ground, as he has done above, and the Protestants on the ground that God's word condemns. And so manifestly unscriptural is their position that it has long been regarded by observing minds as a fulfillment of prophecy. The following testimony from the Encyclopedia of Religious Knowledge, is pointed and truthful, and well worthy of the careful consideration of every Bible student:—

"An important question, however, says Mr. Jones, still remains for inquiry. 'Is antichrist confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as 'the *mother* of harlots,' the truth is, that by whatsoever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow all other national churches, to be her unchaste *daughters;* and for this plain reason among others, because, in their very constitution and tendency they are hostile to the nature of the kingdom of Christ."

Said Alexander Campbell:—

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots—the church of Rome."

Said Lorenzo Dow:—

"We read not only of Babylon, but of the whore of Babylon, styled the mother of harlots, which is supposed to mean the Romish church. If she be a mother, who are her daughters? It must be the corrupt national established churches that came out of her."

Why was the Romish church represented by a lewd woman, or harlot? Of course by reason of the position she occupied. The name denotes a woman of lewd practices; one having unlawful connection with men. And as the church is represented by a woman espoused to Christ, separated from the world to his praise and glory, the figure in the prophecy must denote that the church or churches referred to are alienated from Christ, and have become unlawfully connected with the world. When we look at the declension of vital piety, the worldly-mindedness, the love of fashion and fashionable folly, in the churches of the present day, we mark them as fulfilling the prophecy of Rev. 14:8: "Babylon is fallen." This illicit intercourse with the world is the declared ground of her fall. This worldly spirit, which seeks an alliance with the nations, which leans upon the arm of public opinion and popular favor, instead of leaning on Him who should be "her beloved," and which loves the praise of the world more than that of God, led them to reject the "Gospel of the Kingdom," or the good news of the coming of the Son of Man. In Rev. 14, this fact is announced as having occurred at the end of the 2300

days of Dan. 8 : 14, in the fall of 1844. There the Advent believers met with a disappointment as bitter as that suffered by the early disciples when their Lord was crucified. That disappointment brought reproach, and that reproach turned the glorious and soul-cheering doctrine of the advent of the Saviour out of the churches. But in rejecting this doctrine they rejected the "*present truth,*" and the consequence was what we might have expected from such a cause: the Lord withdrew his favor from them. The Jews incurred the divine displeasure in the same manner. They professed to believe what the prophets had written, but they rejected its fulfillment.

Does the evidence exist that the churches of the present day are in a fallen condition? Facts are continually presenting themselves to our notice which fully prove it. Their interest is not in the cause of God. They are worldly, aspiring, ambitious, proud. They profess to be reformers, but they carry on their proposed reforms even as the most wicked of the earth. Think of the quantity of rifles sent to Kansas by ministers and church-members to redeem that territory from the curse of slavery. So manifest is their departure from the principles of the gospel that admissions of the fact meet us in every direction. Prof. Finney, of Oberlin, said, in 1844:—

"We have had the fact before our minds that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also, through

the religious prints, that, very extensively, church-members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. . . But we need not expand this painful subject. Suffice it that the *churches generally are becoming sadly degenerate.* They have gone very far from the Lord, and he has withdrawn himself from them."

Orange Scott, the celebrated Wesleyan Methodist, said, in 1846:—

"The plainest principles of the gospel have slumbered for ages. The church is as deeply infected with a desire for worldly gain as the world. At least there is no *perceptible* difference. Professors of religion are emphatically worldly-minded. The church are making a god of this world. Most of the denominations of the present day might be called churches of the world, with more propriety than the churches of Christ. The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion. They have gone over to the world and have opposed what the world opposed. The world will never be converted by such a religion. Christians *pray* for the union of the churches, but *fight* against it."

The *Religious Telescope,* of Circleville, Ohio, in 1844, contained the following:—

"*Great Spiritual Dearth.*—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious?' Or is the door of mercy closed?

"Look again and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? Oh, he is

a Christian, perhaps a class-leader, or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? Oh, she is a follower and imitator of the humble Jesus! Oh, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."

The report of the "Michigan Yearly Conference," published in the *True Wesleyan* of Nov. 15, 1851, says:—

"The committee on reforms, ask leave to report: That the popular sentiment, 'the voice of the people is the voice of God,' has, in general, been false since men fell from holiness. Popular opinion is commonly wrong—it is the broad way that leadeth to destruction. The church is not only called out of the world proper, but of nominal Christianity, and is to be a peculiar people—'the salt of the earth, and the light of the world.' Without her influence the world is lost: reason, philosophy, science, and all the imposing influence of eloquence and wealth in a carnal church cannot save it. The world, commercial, political, ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and in the pulpit; and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, Wo unto you scribes and Pharisees, hypocrites."

This is strong language, but the facts fully sustain it. The *Louisville Recorder* says:—

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the church, has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The church have become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges, they come and go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and

decent monotony. The minister seeks not, and the church strives not, to 'grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' But relying on the preacher; when he is gone, all is gone—the glory has departed."

A correspondent of a New York paper, writing from St. Louis, attending the Anniversary Meeting of the Presbyterian General Assembly there, says:—

"It is getting to be an immense job for a sojourner in our large towns to find his way to a house of God; and as to *poor residents* (Heaven take care of and save them), if the doctrine be true that there is no salvation out of the church, the poor people are inevitably lost, for they can neither buy nor hire a pew in these hundred thousand dollar churches. Gentility is fast getting to be the only passport to Heaven; as the depths of a man's purse, so are his chances for future glory."

The New York *Evangelist* bears the following testimony:—

"To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine Christianity; in the reformation of abuses in high and low places; in the vindication of the rights of man, and in practically redeeming his wrongs; in the moral and intellectual regeneration of the race; are the so-called infidels in our land. The church has pusillanimously left, not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to Christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will (?), in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe, woe to Christianity, when infidels by force of nature, or the tendency of the age, get ahead of the church in morals, and in the practical work of Christianity. In some instances they are already far in advance; in the vindication

of truth, righteousness, and liberty, they are the pioneers, beckoning to a sluggish church to follow."

Such a testimony from such a source is worthy of careful consideration. The church sluggishly neglecting even the calls of humanity, and leaving the practical application of genuine Christianity to infidels! Surely the fine gold has become dim; the salt has lost its savor; their light has become darkness; the "city" is no longer "set on a hill," "that it cannot be hid;" but it is become the "city of confusion" (Babylon), and the voice from Heaven solemnly declares that "Babylon is fallen, that great city, because she made all nations drink of the wine of her fornication." And even in this they "glory in their shame." They boast of their connection with politics as an evidence that they are going to evangelize the nation. But they are not elevating the politics of the nation to a level with Christianity; they are lowering down Christianity to the level of the most degenerate national policy.

The following, though from an unbeliever, is truthful, and no more pointed and condemnatory than the foregoing from the New York *Evangelist*:—

"What is the use of converting the world to such a Christianity as is now exhibited in Christendom, to put an end to war, and slavery, and avarice, and lust? Do not our Christians fight? Do we not take our generals, colonels, captains, and soldiers from the church? And do they not fight as bravely and desperately as those taken from the world? Do they not plan a campaign, conduct an attack, point a cannon, thrust a bayonet, brandish a sword, fire a city, sack a town, better than the unchristianized savage, or unconverted heathen? Do we not send out our reverend chaplains with our invading armies to invoke the blessing of God upon our battles? Do not our churches rejoice in our victories and thank

God that our enemies have been put to flight at the point of the bayonet, or by the edge of the sword? Do we not present the beautiful and sublime spectacle before the heathen world, and before angels, and God, of one Christian in hostile and deadly array against another? How, then, is the converting the world to such Christianity to put an end to war? Since the days of Constantine, Christian men and Christian nations have been as prone to use the sword as Mohammedan or Pagan men and nations; and we might with as much propriety talk of converting the world to Mohammedanism, or Paganism to put an end to war, as to hope for that result by converting the world to the present type of Christianity."—*Tiffany's Lectures, page* 240.

The *Presbyterian Herald,* speaking of the present condition of the church, and the connection of politics and religion, says:—

"There seems never to have been a time in the history of our country, when questions of religious and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or religious journal. In all parts of our land, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

It then gives a description of true religion, and the place it should occupy, and continues:—

"Such is the position of religion, and such her relation to politics and all other earthly things. But of late we have seen her descend into the heated arena, lose herself in the surging and tossing crowd, and when next she emerges, or rather, when her position is again occupied, 't is no longer herself; but a drunken drab, wild with excitement, raves and retches, and belches forth words of strife and scorn, bloodshed and bitterness, adding fuel to the flames of hatred and envy, and mocking Heaven with daring blasphemy—essaying even to wield the thunders of Jehovah. When such a scene meets our troubled vision, we cry, Surely religion has been trodden in the streets, truth and righteousness lie bleeding in the dust. Alas! alas! has she perished forever? Shall we nevermore behold her beauty and feel her sweet attractions?"

A writer in the *American Baptist*, speaking of the tendency of that denomination, says:—

"I read some days since the report of proceedings in the recent Board meeting of the Missouri Union, and a splendid thing it is. *Rev. so-and-so, D. D., and Rev. so-and-so, D. D.*, nearly thirty times in the preliminary proceedings of the first day; and so on to such a dizzy hight of D. D.'s, that I gave up the count—profoundly penetrated with the thought that *we are a great denomination*. . . . Such things look well enough on the brow of the Mother of Harlots—but in the church of Christ—the Baptist church—O shade of Roger Williams—'where are we drifting?'"

Many such testimonies might be given, but we will let these suffice, as our object is not to enlarge on this point, but to notice it as a connecting link in the fulfillment of prophecy. But we cannot omit calling attention to the tendency of the times as shown in the church fairs, festivals, donation parties, mite societies, &c., so prevalent in these days. There is no spirit manifested in these parties but of frolicking and money-getting. They are worldly to the lowest degree, as their transactions are often so trifling and vain as to become a by-word and jest even among worldlings. These things are not confined to any locality, but are found in all parts of the land. Instead of sobriety and prayer, they are conducted with hilarity and plays, and sometimes dancing. Lotteries and gift enterprises are a common resort, and many youth have imbibed a taste for gambling, in parties conducted by church members, and for the support of the gospel! Even the decencies of life are often laid aside; the *Genesee Evangelist* once stated that a young lady, at a donation party in the State of New York, set herself up to be kissed for a price; and we know a locality where the wife of the minister, at his donation party,

was kissed by rude men, at a dime apiece! And church members are no more shocked at these impious triflings than are Spiritualists at the avowal and practice of Free Love. The church joins with the world, and in a whirl of excitement, rushes on to folly and to ruin. If these things do not indicate a fallen state of the churches, we do not know what could.

In Rev. 18 : 2, is another announcement of the fall of Babylon, with the additional facts that she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The same cause is here assigned for her fall: her connection with the nations of the earth. In connection with this, a voice from Heaven says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The particulars of this cry show that our application of Babylon is correct, as it is where numbers of God's people are; and the fall referred to is a moral fall, as God's people are called out after her fall, to escape her plagues which are to follow. A large proportion of spiritual lecturers are ministers, and many others are believers; some are preaching it to their congregations, and their meeting-houses, dedicated to the worship of God, are frequently opened to their lectures, while they are denied to those who lecture on the Bible evidences of the signs of the times and the commandments of God. Thus, by inviting and receiving the "seducing spirits," or "spirits of devils," in their midst, and listening to their deceptive teachings, they are *becoming* the habitation of devils, in fulfillment of the prophecy.

The great reason why church members and

ministers are so easily deceived by these spirits, is their ignorance of the Bible. The members have left the reading of the Scriptures to their ministers, while they have turned their whole attention to making money. The ministers have been trained in theological schools to read the "classics," instead of the writings of the prophets and apostles. All unite in their efforts to please the world, and hold forth a religion without a cross, which fosters pride and gratifies ambition. What little they read of the Bible is not with a desire to learn their duty there, so much as to find arguments to sustain their pre-adopted creeds, and to build up their several denominations. A visit from a "test medium" to a village often fills the churches with the deepest surprise, and both ministers and members will sit for hours to listen to their seducing words, and to behold the manifestations, utterly disregarding the precept of the Lord, to seek not unto them that have familiar spirits, without once thinking that it is a subject of prophecy; and they are unwilling to believe the Bible statements concerning the dead, which prove it to be a deception of the enemy. Where they have been found reasoning together concerning these things, an individual has quoted the words of the Scriptures that "the dead know not anything," and that their love, hatred, envy, and all their thoughts, are perished, and they would avoid him as they would a contagion. Errors that are popular, though their origin can be traced to the superstitions of the heathen, are preferred to the plainest truths of the Bible, if a belief in them brings a reproach. And by this love of popularity, so manifest among professors, we are reminded of the

words of N. P. Tallmadge, in regard to the ultimate spread of Spiritualism, in the Introduction to the Healing of the Nations, page 29:—

"The time is near at hand when no one will hesitate to avow his or her opinion on this subject. Spiritualism is making rapid advances in the highest classes of society, and its onward progress will soon render it fashionable, and then no human power can resist it."

With the evidence of the Scriptures before us that they are the spirits of devils, we cannot hesitate to decide that wherever they are admitted, whether in political or ecclesiastical bodies, such bodies thereby become "the habitation of devils." How fearful the condition of such bodies, and how marked the fulfillment of prophecy in the present and prospective attitude of the political and religious world!

THE KINGS OF THE EARTH DECEIVED— THE CONSUMMATION.

The consummation of this work of iniquity and deception is given in the book of Revelation in a manner most intensely interesting. The awful threatening of Rev. 14:9–11, is based upon the facts connected with the two-horned beast and his working miracles to deceive. This message of warning is given immediately preceding the coming of the Son of Man to reap the harvest of the earth, and it warns of the seven last plagues, in which is filled up the wrath of God. Chap. 15:1. These are all poured out after the priesthood of Christ has closed and probation has ended; hence they are said to be "poured out without mixture." Under the pouring out of the sixth plague, the nations are gathered to the battle of the great day of God Almighty, called the battle of Armageddon; and they are gathered under the deceptive

influence of "three unclean spirits like frogs," which go out of the mouth of the dragon or Paganism, the beast or Papacy, and the false prophet or Protestant Republicanism. They are explained as being the spirits of devils working miracles, thus showing again that Satan's great work of deception is in the last days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

This is yet future, as we have said that the plagues are poured out after probation is ended. For this reason some have supposed that the present work of evil spirits is not the fulfillment of prophecy, as they go forth under the sixth plague. But under the sixth plague, they are seen going "out of the mouth" of these three great controlling powers, and it is evident that they cannot come out of the mouth of any power until they get into the body, and even into the heart; for it is out of the abundance of the heart the mouth speaketh. The second beast has two horns like a lamb, but he speaks as a dragon; that is, his profession is lamb-like, but his acts or laws are dragonic. It must be plain to every one that the *speaking* of any government is the enactment and execution of its laws, as they can only be said to be in the heart of a civil power by being in or among the body of its rulers. Therefore the fulfillment of Rev. 16:12–15, is when the work of Spiritualism is indorsed or maintained by legal enactments. And that this will take place we need not hesitate to believe when we consider the progress it has made and is making in this country, and how many eminent men and statesmen

have become believers. The Spiritualist papers some time since boasted of a large proportion of the members of Congress as believers. Thus the way is being prepared for the last great work in this country. The Emperor of France has long regarded it with favor, and an American medium by the name of Hume became a favorite at the French court. Lately the "Davenport boys" performed at the royal residence by request of the Emperor. The *Banner of Light*, May, 1866, says:—

"We have recently received a private letter from Ira Davenport, confirming their success as Spiritualists before the *literati* and *titled* of France and England."

It says also that they have just made a tour of Scotland and Ireland, and intend to visit Russia soon. But to particularize is not necessary. It is going to all parts of the world, and receiving favor with the multitude wherever it goes.

As the closing work of Spiritualism is to deceive the kings of the earth, to gather them to the battle of the great day, we will give a few quotations from the prophets concerning this battle:—

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25: 31–33.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the

press is full, the fats overflow; for their wickedness is great." Joel 3: 9–13. Compare Rev. 14: 15–18.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, AND WITH HIM THE FALSE PROPHET THAT WROUGHT MIRACLES BEFORE HIM, *with which he deceived* them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 11, 14, 15, 19, 20.

Concerning those engaged in this work of deception and *witchcraft*, the faithful and true Witness has testified, showing what their destiny shall be. Speaking by the prophet Malachi, he says: "And I will come near to you to judgment; and I will be a swift witness against the *sorcerers*," &c.

Judge Edmonds and Mr. Woodman say that the fact that these things were forbidden in the past dispensation is no evidence that they are now wrong; thus carrying the idea that the Scriptures of the New Testament do not condemn such things. But we have quoted the words of Paul to the Galatians, wherein he classes *witchcraft* with murder, adultery, &c., as works of the flesh, saying that they which do such shall not inherit the kingdom of God; and also where he said Elymas *the sorcerer* was full of all subtlety and all mischief, a child of the devil. And we find in the book of Revelation, the fate of such is placed in contrast with the glorious future state

of the blessed. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and *sorcerers*, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:7, 8. Again, the same contrast is presented in the following words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and *sorcerers*, and whoremongers, and idolators, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

CONCLUSION.

We have followed the testimony of the Scriptures to the conclusion of this work, and the final overthrow of those engaged in it; and the signs of the times indicate that soon, very soon the growing popularity of this delusion will carry it into the very heart of both church and state. Then will Rev. 18:2, be fulfilled. Then will Babylon have "become the habitation of devils, and the hold of every foul spirit." Then will the cup of her iniquity be full; and the honest-hearted ones who have sighed and cried for her abominations, will hear a voice from Heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Then will the voice of God again be heard, not to convince sinners of their obligation to keep his law, but to vindicate the honor of his government, and to destroy them that loved not the truth, but had pleasure in unrighteousness.

God has shown his love to them, but they have hated him; he has called, but they have refused; he has entreated, but they have mocked; he has threatened, but they have despised his word. Jesus died for them, but they have trampled on his blood. The Spirit of love and truth strove with them, but they grieved it away. The messengers of truth warned them, but they despitefully used and persecuted them. God's mercy has been abused, and his majesty insulted. Nothing then remains but for God to vindicate his justice, and give them the due reward of their works.

But a little space is now left for repentance, and who will receive the testimony? In view of these things is it not time for God's people to *strive* to overcome, to wrestle for the victory, to struggle for eternal life, to be zealous, and repent of their lukewarmness, and walk in the Spirit from day to day? If we would abide that day, we must be holy and pure in heart; we must hunger and thirst after righteousness; our whole souls must pant for the living God, that we may love him with all the heart. Oh! the horrors of that day, when God shall arise to shake terribly the earth! And it hasteth greatly. Then in vain may the charmers use their enchantments; for the Lord "frustrateth the tokens of the liars, and maketh diviners mad."

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." May the Lord in mercy spare his people, and bring them through the perils of these times, and finally bring them to Mount Zion with shouts of victory, and songs of joy. Amen!

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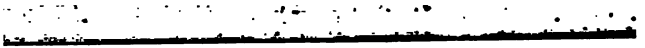

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